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קהל קדוש ספרדים שער השמיים י"ז התשס"ה-התרס"א.

HISTORY

OF THE

ANCIENT SYNAGOGUE

OF

THE SPANISH AND PORTUGUESE JEWS,

THE CATHEDRAL SYNAGOGUE OF THE JEWS IN ENGLAND,
SITUATE IN BEVIS MARKS.

A MEMORIAL VOLUME

WRITTEN SPECIALLY TO CELEBRATE THE TWO-HUNDREDTH ANNIVERSARY
OF ITS INAUGURATION,

1701—1901.

WITH ILLUSTRATIONS AND FACSIMILES OF DEEDS AND DOCUMENTS.

By

THE REV. THE HAHAM, DR. MOSES GASTER.
(Chief Rabbi of the Spanish and Portuguese Jews Congregations.)

LONDON:

5661—1901.

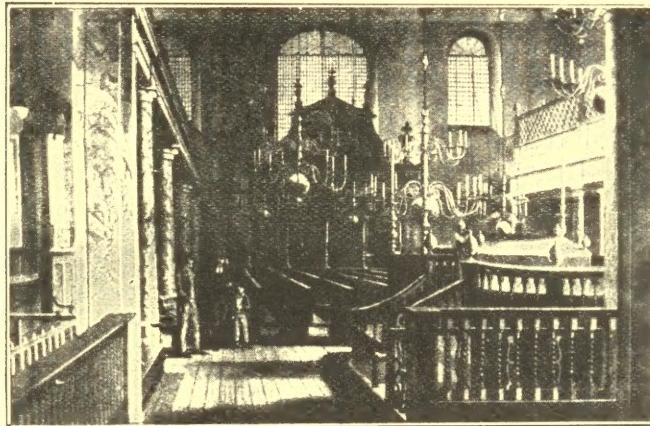
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Dedicated
TO
THE MEMORY
OF
MY PREDECESSORS
THE HAHAMIM
OF
ENGLAND.

P R E F A C E .

ON the 23rd of January, 1901, I was approached by the Mahamad through Mr. Joseph de Castro, one of their members, to prepare a short history of the Synagogue, in view of the forthcoming celebration of the 200th year since its inauguration. It was to be a Memorial volume limited to the life within the walls of the Synagogue. With great pleasure and intense satisfaction I consented to undertake what I knew to be a very onerous task, especially in view of the short time at my disposal. It would have been utterly impossible for me to accomplish my task, had I not met in the first place with the most ready and liberal assistance at the hands of the Mahamad and our Secretary, who did everything in their power to facilitate the work I had undertaken with so much love.

Wider circles took an interest in the work. Many a helping hand was given me, especially in the collection of portraits, now included in the volume. In order that my thanks should be more than a passing expression, offered to all the friends who have lightened my task, I have mentioned them singly in the body of the book. I have also been greatly assisted in the technical part of the publication by Mr. J. Perkoff and Messrs. Elliott and Fry, the photographers, by Mr. J. Day, of the firm of Martin, Hood, Larkin and Co., in the preparation of the blocks, and above all by Messrs. Harrison and Sons, the printers. On the 23rd of May, the first part of the manuscript was in their hands, and in spite of heavy corrections and difficult manipulations caused by the insertion of the illustrations and facsimiles, the book appears on the appointed day.

It is to be the forerunner of a more elaborate work, treating of the history of the Sephardim in England.

Imperfections which are sure to occur in this History will, as far as possible, be removed and omissions supplied in that volume.

May the reader find as much pleasure in perusing the following pages, as the author has experienced in writing them.

M. G.

6 Tammuz, 5661.

23 June, 1901.



HAHAM DAVID NIETO, 5461 (1701).

MEMORIAL OF BICENTENARY OF THE BEVIS MARKS SYNAGOGUE.

THE last rays of the sinking sun of freedom and liberty in Spain at the end of the fifteenth century, saw the bulk of the Jews leaving the country, in which they had lived upwards of a thousand years, led by Don Isaac Abarbanel, the financier and statesman, the great scholar, and the devout Jew. They turned their steps eastwards and settled on the shores of the Mediterranean, in Venice, in Italy and Turkey, and in other parts of Asia. The light was being extinguished in Spain, a pall hung over that country. From time to time the darkness was lit up by the pyres of the Autos-da-Fé. The Marraños, who, for a time too weak to resist temptation, had forsaken the faith of their fathers, now brought themselves as a sacrifice of expiation on the altar of the Inquisition. Through the gloom thus lit up one can see, from time to time, figures flitting across the scene; the fugitives who were able to escape the clutches of the Inquisition. Driven by remorse of conscience, they sought a home in the North of Europe, in order to return there to the old Faith and to profess their belief in the God of Israel freely before the nations. A new sun of freedom and liberty had meanwhile arisen in the Netherlands, and hither the Marraños fled. First they came singly, then in larger numbers. After being received again into the covenant of Abraham, they established themselves as a Jewish community. From the beginning of the seventeenth century refugees from the land of persecution found an abode also in England. Here they lived outwardly as Christians waiting for the very first opportunity to throw off the mask and to profess publicly their adherence to the old race and the old faith.

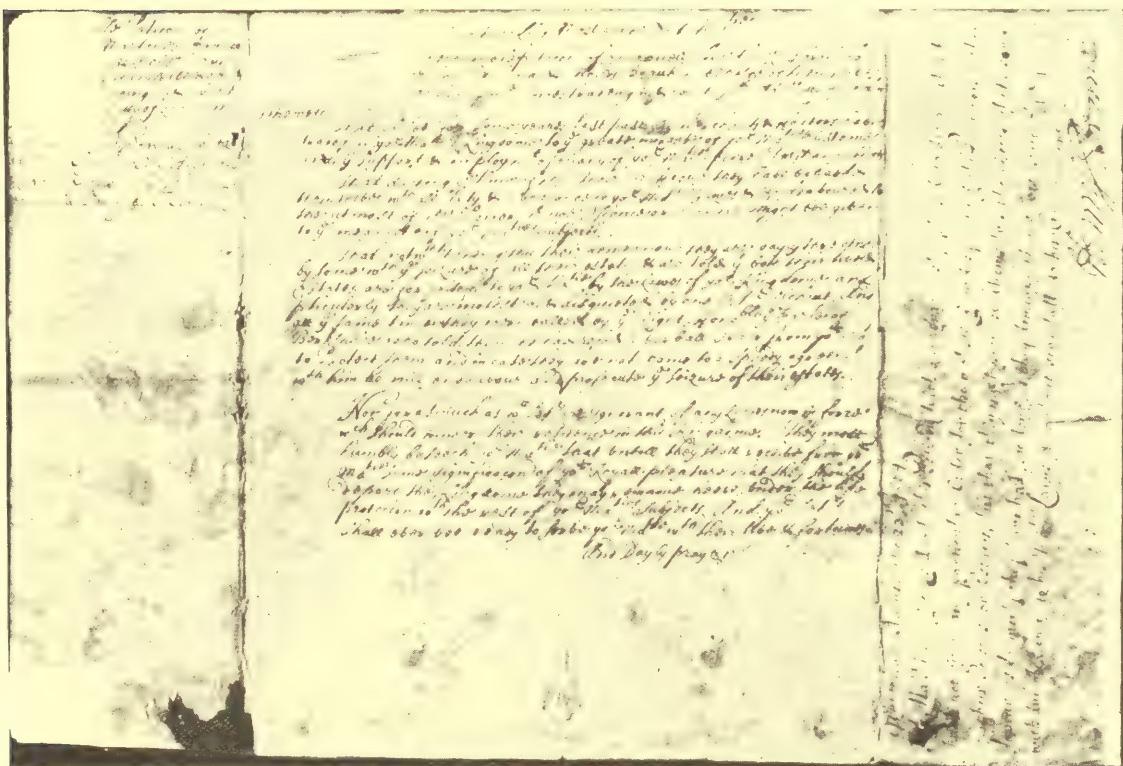
When the time came, they threw off the disguise and proclaimed themselves as Jews. But the real aim of their becoming Jews was, not only

to be again reconciled to their faith, but to live again as a community, to carry on the traditions of the past unimpaired, and to fulfil cheerfully all the demands made for the common weal. The outward, unmistakable sign was, the establishment of a Synagogue. The Synagogue has always been the centre of Jewish life in its widest aspect. When the Jews of Spain left that country, it was for this very purpose, to establish themselves again as a Jewish community, free to worship their God, free to follow the old traditions, to live in the past, whilst preparing for the future, to have a house of worship to proclaim therein their faith publicly before the world. For the Synagogue has always been considered more than a mere place where the people would congregate and pray. It embodied and stimulated the carrying out of the three fundamental principles, upon which, according to the statement of our sages, the moral world rests with safety : the study of the law, or knowledge in the widest sense of the word, worship, and charitable deeds. From the Synagogue emanated the impulse for lofty aspirations, for charitable deeds, for deep devotion, for the training of the mind and of the heart.

But a long journey had to be traversed before the Jews coming to this country could, by the end of the seventeenth century, lay the foundations of a large Synagogue. They had first to obtain certain guarantees of religious liberty, social tolerance, and immunity from molestation in the free exercise of their religious duties ; they had to establish themselves, and to obtain a footing for their business transactions ; they had also to obtain, to a certain extent, rights and privileges to purchase land and to hold estates, and also to be considered, as far as the law was concerned, as denizens of this country and not as aliens. They had at the same time to provide for their religious education, to obtain men capable of directing and conducting the service, minister to, and guide them in their spiritual needs ; they had to obtain a plot of ground for their dead to slumber in peace, and they had also to establish schools for their young, assistance for the poor, help for the sick and dying, and above all they had so to arrange the means of their income as to cover all the expenses required to maintain with dignity, all those religious and charitable institutions.

Of all the documents bearing on the establishment of the Community and the consolidation of the internal work, only one is to be mentioned here ; the first in date and the first in importance. I am dealing only with facts which can be proved, and must relegate to the domain of romance, any speculation, however plausible and legitimate it may appear on the first blush. To this class of speculations belongs the account of the influence

exercised by Cromwell, and the share he had in the re-admission of the Jews. For no reference to transactions in that direction can be found in any of the documents in the archives of the congregation. Not once is he, or his time, referred to; nor is there any trace in the old deeds, of privileges or rights that may have been granted to the Jews through the instrumentality of the persons usually connected with the period of Cromwell. The first deed, and I may call it the fundamental Charter, which is recognised as the only instrument of royal protection and as the



THE FIRST PETITION OF THE JEWS AND THE CHARTER OF CHARLES II. 1664.

guarantee for the safety of the Jews in this land, is the following reply of King Charles the Second to the petitioners, Emanuel Martinez Dormido, Elias de Lima, and Mose Baruh, dated the 22nd of August, 1664. The original of this most precious document, now almost illegible, is here reproduced. It reads as follows:—

(Marked outside wrapper. "The oldest document in the possession of the Community. Before August the 22th, 1664. The Act of Toleration.)

"To the Kings most Excellent Mat^e.

"The humble peti^con of Emanuell Martinez Dormido, Elias de Lima, and Moses Baruh in behalfe of themselves and others ye Jewes trading in and about yor Maties City of London.

"Showeth :

"That y^oer Pet^rs for some yeares last past as Merchants & ffactors have traded in y^ore Mat^e Kingdome to y^or greate increase of y^ore Mat^e Customs and y^or support & employm^t of many of y^ore Mat^e poore Christian subjects.

"That dureing yr time of this their Traffique they have behaved themselves wth all duty & Obedience to y^ore Mat^e Lawes & Endeavourues to the utmost of y^our Power yt noe Offence or Scandall might bee given to y^or meanest of y^ore Mat^e Subjects.

"That notwithstanding this their demeanour they are dayly threatned by some wth ye seizure of all their estates & are told yt both their lives & Estates are forfeited to y^ore Mat^e by the Lawes of y^our Kingdome and particularly they are molested & disquieted by one Mr. Richaut And att y^or same time they were called by ye Right Hon^{ble} ye Earle of Berksheire who told them he had recevd a verball Order from y^ore Mat^e to Protect them and in case they doe not come to a speedy agreem^t wth him he will endeavour and prosecute ye seizure of their estates.

"Now for as much as y^our Pet^rs are Ignorant of any Lawes now in force w^{ch} should hinder their residence in this Kingdome. They most humbly beseech y^ore Mat^e that untill they shall receive from y^ore Mat^e some signification of y^our Royall pleasure that they shoudl depart the Kingdome they may remaine heere under the like protec^con wth the rest of y^ore Mat^e subjects And y^our Pet^rs shall ever bee ready to serve y^ore Mat^e wth their lives and fortunes.

"And Dayly pray &c."

On the right-hand margin of this petition the following is written by a different hand down the width of the paper :

"Whitehall, August the 22th, 1664.

"H. Mat^e having considered this Peti^con hath been graciously pleased to declare that hee ha(th) not given any particular Order for the molesting or disquieting the Peti^coners either in their Persons or Estates, but that they may promise themsclves the effects of the same favour as formerly they have had, soe long as they demeane themselves peaceably & quietly

with due obedience to his Maties Lawes, & without scandall to his Government.

“(Signed) HENRY BENNET. (?)”

On the left-hand margin of the paper the following two entries are written (*a*) by the same hand as the body of the Petition and (*b*) by a different hand altogether :

(*a*) “The humble Peticon of Emanuell Martinez Dormido, Elias de Lima, & Moses Baruh in behalfe of themselves & others ye Jewes trading in & about His Maties Citty of London.”

(*b*) “Primeira Peticao feita al rey Carlos 2º de gloriosa mem. E sua resp̄ta Em concelha Cm. q. nos Tolera.”

The document is endorsed on the back :

“Peticao de Emanuel Martines e outros a sua Majd. anno 1664 e reposta de sua Majd. N. I.”

The significance of this Charter lies not only in the Royal rescript, but still more, if possible, in the bold assertion of the petitioners that they “are Ignorant of any Lawes now in force w^{ch} should hinder their residence in this Kingdome.” The silence on this point in the rescript is a tacit and unassailable confirmation of this assertion. Legally they felt themselves now absolutely safe, and they enjoyed, moreover, the open favour of the King.

Doubts have recently been raised as to whether this document is *the* Charter alluded to henceforth by the congregation, or whether it is a second Charter, another having preceded it, at least by one or two years. A close inspection of the contents and still more a close scrutiny of the documents in the archives of the congregation, must finally dispel any lingering doubt. The marginal note in Spanish states clearly that this is the “First petition made (by the Spanish and Portuguese Jews) to King Charles the Second of glorious memory and the reply in Council by which he tolerates us.” It is then marked as Document *N. I.* It is enumerated in the old Inventories of the congregation, notably so in the Inventory of 1675, in which it is expressly stated to be “Una proteczion de su Maje^d en que nos conzede nuestra assistensia en Londrez no dando ningun escandalo,” which is almost a verbatim copy of the Royal rescript. No other previous deed or Charter is mentioned. The very same words are further quoted in a second petition of 1673 presented to the same King Charles. A more decisive proof for the fact that this is the Charter of King Charles, and was considered by the Jews as such, is furnished by the following fact. When the first draft of Ascamoth was framed, which was passed in the month of Nisan on the “Sabbat agadol” of the year 5424, March or April

1664, and signed a few months later ('v, pp. 10, 11), when Sasportas had already arrived, no allusion whatsoever is made in these Ascamoth to such a document, or in fact, to any, by which the stay of the Jews in the country was guaranteed on a special condition "not to make a scandal" by word or deed. The first signatories of those Ascamoth were the very persons who petitioned the King in 1664. They sent the petition, for they were the first Parnassim, and acted on behalf of the rest of the Jews. Totally different is the wording of the Ascamoth when they are recast a few years afterwards. In the preamble to the famous Ascamah No. 1 we read now the following words: "Considering how important is our Union without causing scandal to the people of this City, as we have been *recommended* by his Majesty King Charles the Second of blessed memory." These Ascamoth were passed in 1677, fourteen years after obtaining the Charter, and are missing absolutely in the Ascamoth prior to the 22nd Aug., 1664. The same reason is thenceforth adduced more than once when a peculiar measure is to be passed. It is for the purpose of conforming to the royal recommendation, of causing no scandal.

The establishment of a Synagogue is synchronistic with an enthusiastic uplifting among the members of a community, who have hitherto lived each one an individual life for himself, unconcerned with the fate that might befall his neighbour here, or his brother far away, and who now found the centre of gravity towards which they had felt instinctively attracted, but which they had not yet been able to realise. By establishing a Synagogue the individual element disappeared, and general interests and general duties take its place. Thus the interest taken in the Synagogue, the attachment to the institutions connected with it, the characters of the men who are appointed to teach and to lead, are the high-water mark by which the ebb and flow of religious enthusiasm, of spiritual growth, can be measured. A community comes into existence when sufficient public spirit is found among its members to lay the foundation of a Synagogue, to appoint a Rabbi, to endow it with all the necessary appurtenances. When members rival one another in adorning that Synagogue, in offering scrolls, vestments, crowns and candles; when they vie with each other to increase its funds, and, above all, when they appear in numbers to thank their God for all the benefits which He has granted them.

A community lives and grows when the members show respect and reverence for the supreme authority of the Law, when they recognise it to be the immutable basis of their life, when they do not presume to alter or modify, when they evince a keen appreciation of those honours which the Synagogue bestows on them, when they feel a spiritual joy in worshipping to their

Creator within its walls, when an appeal for an increase of knowledge or for charitable acts finds a ready echo in their hearts, and a full response, according to their means.

These are the general principles which underlie the importance to be attached to the founding of a Synagogue. It is enhanced by the fact that we are now called upon to celebrate the two-hundredth anniversary of that memorable act, the foundation of this Synagogue in Bevis Marks. This was not the first Synagogue established by the Spanish and Portugese Jews in London. One or two had in fact preceded it. First they worshipped in a small house held at a short lease from 1664 to 1674. In this latter year they obtained the lease of the house near Duke's Place, in Cree Church Lane, for twenty-five years, expiring in the year 1700.

The number of the people increased. They transformed it into a regular Synagogue, holding as one can see by the Minute Book a considerable number of worshippers. In 1700 the number had reached close upon 200 male persons, not counting women and children. In that Synagogue they already had a gallery for ladies and an entrance entirely separate for them.

When they found that they had outgrown the boundaries and the probability grew less and less of being able to accommodate the ever-increasing number of worshippers who came partly from Holland, partly from Hamburg, and partly from other parts of the world, but above all from Portugal, the next stepping stone in their way from Spain to the West and to the North, they determined to purchase a larger plot of ground in close proximity to the old place, in order to build there a Synagogue that would suffice for all requirements of the Community at that time, and also for many a year to come.

Concerned only with the history of the Synagogue proper, I must refrain from touching any further upon questions that lie outside the walls of the Synagogue itself. A description of the social aggrandizement, the political status, the fight for emancipation or naturalisation, of the various phases through which the Community has passed, and the individual activity of its members in the world outside during the last 250 years of its existence must be left for another time, and for other circumstances.

All this can only be heard as a faint echo within the walls of the Synagogue. For happily, with but one exception, they were not allowed to pass the threshold of the Synagogue. It is as the lapping of the waves of the ocean against the walls of the old palaces in Venice. The life inside is not touched by them, only at exceptional times the waves rise furiously and threaten the foundations of the building, but calm

succeeds, the waves subside, and but for a few fragments torn from the base by the play of the waves, no one would remember the storm that had passed. Here and there traces of wreckage might be seen, but time, the healer of all, covers it up, and the edifice stands now almost as perfect as it stood at the time when it left the hands of the builder. And yet, each succeeding generation, although not making any impression upon the bricks and mortar, has left an impress on the minds of its followers. If one were to study the intellectual development of the Community and take its measure by the water-marks left on the walls of that Synagogue, he could recognise a regular play of ebb and flow at intervals of about fifty years. The first rippling of the waves sets in about 1650, the life within goes on mounting in enthusiasm, in scholarly devotion and charitable deeds until it reaches its acme at the beginning of the eighteenth century, to maintain itself on a high level for the first half of that century. The middle of the eighteenth century sees a low depression, the beginning of a reaction, the way upward continues, not without many checks and hindrances ; yet the flow is steadily upwards for the next fifty years. The beginning of the nineteenth century sees again a revival which gives way to a depression, until about the middle of the nineteenth century, when it has reached the lowest depths, to begin the ascent again. The acme is this celebration of the two-hundredth anniversary of the foundation of our Synagogue.

These phases here roughly delineated, are a reflex of the social life and of the internal development or arrest of development, which can be traced through these two centuries and a half. They correspond each time with the life of two generations—action and reaction playing almost with the regularity of the swing of the pendulum. The growth is gradual, and the decline is gradual ; there is no violent transition from the one to the other. Studying it from the distance in which we now stand, one is able to follow the rise and the depression in its mathematical sequence. The rise coincides as a rule with the complete revival in the attachment to the Synagogue, and with the men who were appointed spiritual leaders of the Community, and who enjoyed far-reaching fame for their erudition, for their energy and for their character. They influence the Community for the best, widening its horizon, awakening and deepening its interests in matters which lie outside the extremely limited sphere in which they had narrowed themselves down at different times. They bring home to the minds and aspirations of the people, higher duties and loftier obligations than a preceding generation had taught them to observe.

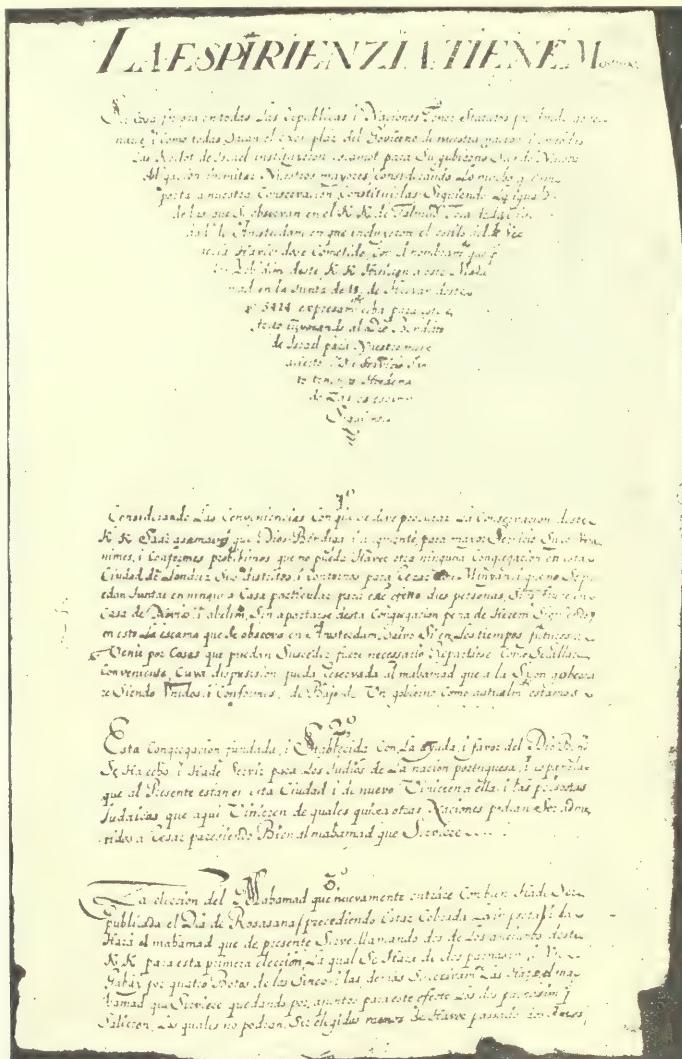
But I must not indulge any longer in ingenious and philosophical speculations concerning the history of the Community in its widest aspect. I

must limit myself to the Synagogue as such. To do full justice to this subject alone much more would have to be done than can be done now, necessarily confined as I am to draw the outline, and to sketch briefly that internal life which displays itself within the walls of the Synagogue. For the life of the Hahamim would have to be described, their literary work sketched, the lasting part they have taken in contributing to the enrichment of the Jewish mind here and all over the world delineated. The Hazanim mentioned who stood on the Tebah to offer prayers to the God of Israel, in the name of the congregation. The Rubys or teachers of the schools should not be forgotten. The Parnassim who represented the Community in good and evil times must appear before us. Animated by a high conception of duty and love of God, they brought sacrifices, in time, in energy, and in money to establish and to maintain this Community and this Synagogue, to regulate the internal order for all times, and on all occasions. Their names should be brought up and if possible their own signatures should be rescued from the oblivion of the past. On all these points I can only touch in the course of this narrative, sometimes lightly, sometimes with greater emphasis, according to the importance due to each of them.

In studying the work of the congregation, that which strikes one most forcibly, is the thoroughly systematic way in which it was taken up from the very start. One can see that they were experienced men, who knew the world and its requirements, who took into careful account the peculiar position in which the Jews found themselves in this country; men with broad views and deep interests in the spiritual welfare of the Community, ready to bring any sacrifice, as tolerant towards one another as they expected others to be, moved by a spirit of unselfish love to their nation—this alone made their work enduring, and their memory everlasting. Though living here from 1650, the number was too small, and the conditions anything but favourable, for the establishment of a community. But as soon as they decided to form one, they did not try experiments, but took as their model the institutions and regulations of Amsterdam, from which place the majority of the original founders had come.

They also looked with respect and veneration to the Community of Venice, as the one which was founded by Don Isaac Abarbanel, and which represented the past traditions of the Spanish Jewry. For this reason one can understand why, when the Community of Venice appealed to the London Community, in the eighteenth century, for monetary assistance, it was readily granted to them. It has not yet been entirely repaid. It was the oldest Spanish community after the expulsion, which was appealing, as it were, to the youngest. The Committee appointed by a meeting held

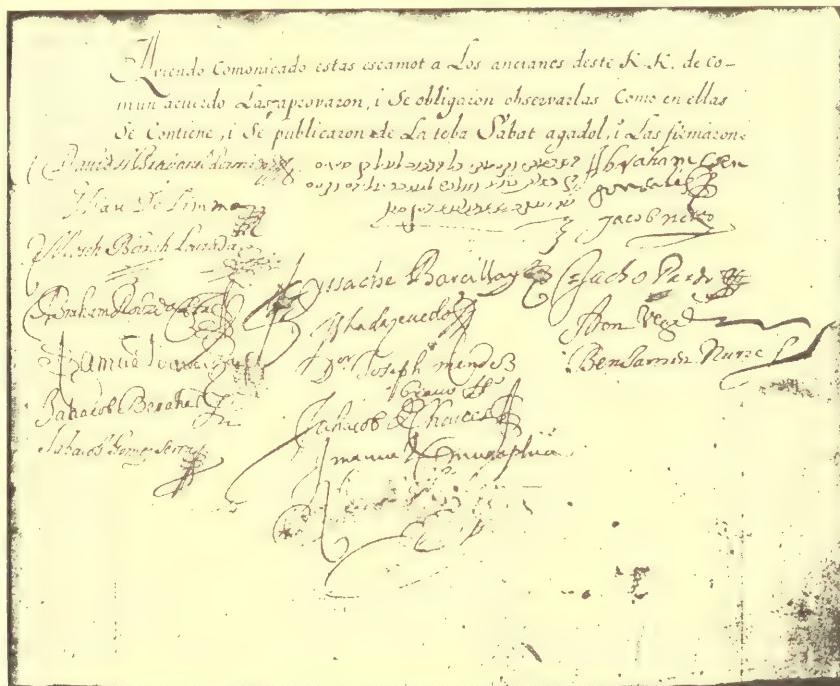
on the 18th of Hesvan, of the year 5424, drew up the first set of regulations, known as Escamot, upon the basis of the rules of these two Communities. Ten weeks before that day, on Roshodes Ylul 5423, the Yehidim of this congregation, then already called "Saar-Asamaim," had fixed, at a



FIRST PAGE OF THE FIRST BOOK OF ASCAMOTH

meeting held on that day, the amount of self-imposed contributions, to be called henceforth "Impostas" which each one had to pay towards the maintenance of the congregation. On the following Sabbath Agadol of the same year 5424, these statutes, numbering altogether forty-two, were publicly

read from the Tebah in the old Synagogue. They were signed some time later, after the arrival of Haham Sasportas, who signs in the middle of the page, surrounded on *all* sides by the signatures of the original founders of the congregation. I reproduce here the first page of these Ascamoth, together with the concluding portion and the signatures. Needless to insist on the transcendent interest attached to this truly first Jewish Charter of the Communities in England, and to the names appended. They were the pioneers who bore the brunt of the battle.



SIGNATURES OF THE FOUNDERS OF THE CONGREGATION, 1664.

"Aviendo comunicado estas escamot a Los ançianos deste K. K. de comun acuerdo Las aprovaron, i se obligaron observarlas como en ellas se contiene, i se publicaron de La teba Sabat agadol, i Las firmaron.

Left.

Dauid A Brabanel Dormido.
Eliau de Lima.
Moseh Baruh Louzada.
A Brahem Roiz da Costa.
Samuel da uciga.
Jahacob Berahel.
Jahacob Gomez Serra.

Right.

Abraham Coen Gonsales.
Jacob Netto.
Jacob Pardo.
Aron Vega.
Benjamin Nunes.

[Second line in the middle.]

הכבוד וקונסisto כל הכהן לעיל זה סיגים
הן גורת נחש וולותם לעבר עליהם וקונס
ע"ה יעקב שיטפורט דין סט

Yssache Barçillay.

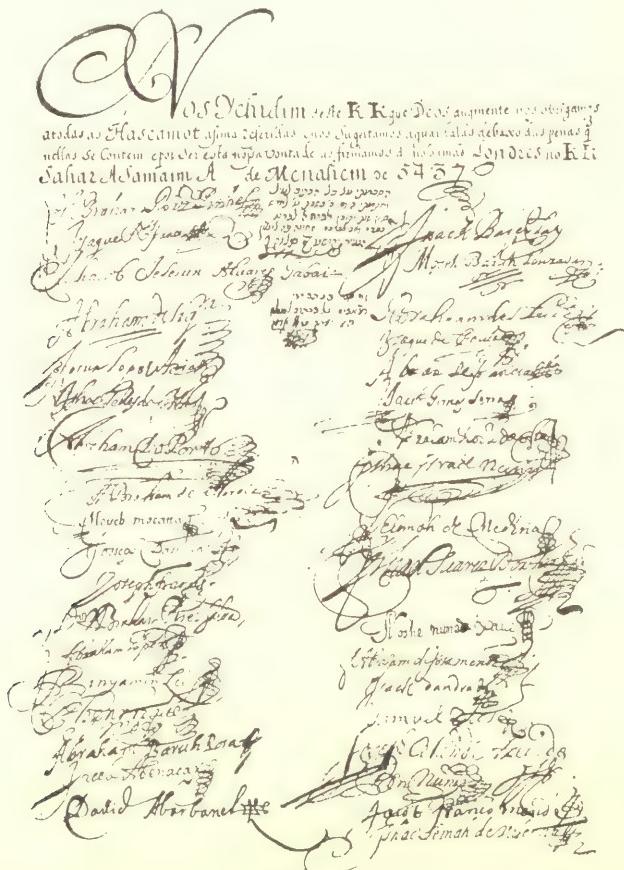
Isha dazeuedo.

Dor Joseph Mendes Brauo.

Jahacob de Chaues.

Immanuel Mussaphia."

(Another name was originally written undernath, but has been scratched out. Traces of such a signature can still be seen as well as the scratching.)



HASCAMOTH OF 1677, WITH SIGNATURE OF HAHAM DA SILVA, AVILA AND YEHIDIM.

The forty-two paragraphs follow in the main the "Escamot" of the United Synagogue of Amsterdam. It is not here the place to discuss or to appreciate each of them separately, there are only a few to which I will call special attention, though a number of them have been constantly altered and modified in the course of the last two hundred years.

Already after twelve or thirteen years some of these Ascamoth had to be modified in view of altered circumstances. The tendency remained the same and the wording of the first Ascamoth has as much as possible been retained down to the latest times. The first recasting took place in 5437 (1677) in the time of H. Joshua da Silva. I reproduce here in facsimile the signatures to this new instrument:—

הכניתי על כל הנחות לעיל
וחתמתי ביום ב' בישבת ט' לחודש
סיוון שנות וثمان ל' ב' ה' לפרט
בסדר ואני אברכם: החוניה פה לונדון
המשיר יהושע דה סולוה

Abraham Roiz Pinhel.	Issack Barçilay.
Isaque Roiz Francia.	Mosch Baruh Louzada.
Jahacob Jeserun Alvares Gabai.	Abraham de o Livera.
נָבָן אֲנִי בְּנֵחֶב יְהוָה	Izaque de Paiva.
מִסְכִּים כֹּל הַנְּחֻתָּה לְמַעַלָּה	Abran de Francia.
Josua Lopes Arias.	Jacob Gomes Serra.
Ishac Tellez da Costa.	Abraham Roiz da Costa.
Ishac Tellez da Costa.	Ishac Israel Nunes.
Abraham Do Porto.	Selomoh de Medina.
Abraham de Morais.	Ishack Suarez Dorta.
Mossch Mocatta.	Moshe Nunes Xaues.
Josseph Dasilua.	Abraham de Sosa Mendes.
Joseph Frances.	Isack dandrade.
Dr. Abraham Perez Galuã.	Samuel Dias.
Abraham Lopez.	Joseph Cohen d'Azeuedo.
Binyamin Levy.	Ben. Nunez.
P. Henriques el moço.	Jacob Franco Mendes.
Abraham Baruh Rosa.	Ishac Semah de Valencia.
Jacob Abenacar.	
Dauid Abarbanel.	

Of the modified Ascamoth, the most interesting from more than one point of view, and to which I have already referred above, is the *first*, which is the fundamental one. I give it here in the literal translation prepared

by the congregation in the year 1703, to submit it along with two more, to the opinion of the Attorney-General. The reason for that action will appear later on, in the course of our investigations.

"Considering how important is our Union without cauzing Scandal to the people of this City, as we have been recommended by his Maties King Charles the Second of Blessed Memory, it is agreed by all the Members of this sinagogue unanimously and conformably not to Consent within this city of London and Suburbs (wich is 4 miles distant) more than that our Synagogue called 'Saar asamaim,' and if thereby any person or persons of whatt quality soever, that shall intent to divide this Union, by Separating themselves to say Prayers with Ten in any place without the sinagogue, Altho it bee not with the Title of making a new One incurrs, Immediately In HEREM (wich is pain of Excommunication) Except it bee in the house of Bridegrooms or mourners, and the Church Wardens shall bee obliged with the help of all the Cumanality to oppose such disturbers by all wayes and with all force possible, and if it soe bee that in any Time it shall be thought precise to divide it shall not be done without preceeding a general meeting of all the Cumanality, and it shall not bee allowed but by the two thirds of the Voices, PROVIDED that it shall bee always under the government of this, of 'Saar asamaim,' wich with the help of God, shall only serve for the Portuguese and Spanish Jews, that at present are in this City and newly may come to it and the Jews of other nations that may come, shall be admitted to say prayers if the church Wardens shall seem meet."

The unity here specially established in London between the various members, some of which belonged originally to Spain, others to Portugal, both having come directly or indirectly *via* Hamburg and Amsterdam, was to be preserved intact. The history of the Community in Amsterdam gives, to a certain extent, an explanation for the stringency of this rule, which in later times has caused such very serious dissensions in our midst. There were in Amsterdam at the beginning, threcce different Synagogues, not always friendly disposed towards each other. First "Beth-Yakob" established in 1597, then "Neveh-Shalom" established 1608, and the third Synagogue "Beth Israel" established in 1618. It was only through the influence of the Haham Joseph Pardo, assisted by the other Hahamim, that the three Synagogues were united into one in 1639. The "Escamot," or the rules of this United Synagogue, numbering forty-two paragraphs, were promulgated in 1638. In 1639 fifteen more paragraphs were added when the fusion took place, and then they built the old United Synagogue. It was the same in which Spinoza and Uriel Acosta were put

in Herem, and the one in which Manasse Ben Israel was appointed as one of the Hahamim with a salary of 150 fls. per annum, with the obligation of having to preach once a month.

Now this first "Escama" (all throughout the book the original spelling of persons and objects has been rigorously preserved) in our Minute Book is *absolutely* identical with Escama No. 2 of the Amsterdam United Congregation, and this is evidently taken verbatim from the Venice Escamot. The outcome of an historical evolution, and of the experience of the older communities, was taken here, as a solid and safe basis, upon which to found this congregation, in order to avoid the possibility of any future disruptions or disputes.

The other Escamot follow, as a rule, the older original, although not in the same order. I mention especially a few of the most striking, as they throw a peculiar light on the tendencies of the time and explain many things, which the want of comparison with the model of Amsterdam has caused to appear in an unfavourable light. They were considered to be due to a narrowness of vision or a narrowness of thought, which has given them the appearance of pedantical punctiliousness, whilst in fact they were dictated by the desire to keep the service as dignified as possible, and the precincts of the Synagogue free from riotous behaviour. In the first place, Escama No. 2 must be pointed out, in which it distinctly is stated that, although the Synagogue is to serve primarily the necessities of the Spanish and Portuguese Jews, none the less *any* Jew, without distinction, living then in London, or who would come hereafter, should be admitted to pray in the Synagogue, after having obtained the permission of the Mahamad. The authority of the Mahamad is made as stringent as possible, and the same penalty of Herem is imposed on every deviation from attention, or want of respect, to their decision. The seats in the Synagogue were to be given and arranged by them. It was further established that all the contributions were to be paid at the end of six months, "Impostas," as well as the voluntary offerings, "Promessas." The Ascamoth then deal with these "Promessas," and offerings, with the precedence of one over another, the days on which, and the sequence in which, they are to be offered. All these regulations are almost literally identical with the old Escamot of Amsterdam (§§ 12 to 14). No one was to pray so loud as to drown the voice of the Hazan (Amstd., § 24). No one was to leave the Synagogue whilst the Law was being read, or whilst the Scroll was being lifted (so also Amstd., § 25). It is forbidden to publish a Hebrew or any other book in Amsterdam without the permission of the Mahamad, and the punishment was confiscation in favour of the Sedaca (§ 37). But if anyone dared to

publish, or caused to be published any libellous writing, then the punishment was to be Herem (so also Amstd., § 43). Considering that in 1683 the English Parliament had passed an Act, forbidding the people to use blasphemous language against God or the Trinity, it is not to be wondered at, that people, who knew that they were being watched on every side, and that any infringement of the law on their part, might cause the precarious liberty which they then enjoyed to be curtailed, should pass such a law as the above.

Thus far no allusion has yet been made to the Haham. But soon after they had passed these "Escamot," negotiations were opened with the Haham Jacob Sasportas, who lived at that time in Amsterdam, and not, as some have suggested, in London. They asked him to accept the post. At that time it combined in itself many duties, which were afterwards separated and given to different persons to perform. In the first instance the Haham was to declare the law, preach on the Sabbath and Holidays, and teach the young people the Guemara. Sasportas would also act as Hazan, and his son Samuel Sasportas was to be appointed "Rubi," to teach the younger children six hours daily. He was also to act as "Sohet and Bodek," to provide the Community with properly killed meat. They would send them 100 fls., to

<i>Qua S. Iacob que Dioz argumento Dic.</i>	<i>L. 14 11 -</i>
<i>Pago al Fr. Samuel da Veiga, por algunas quia de rebolsa, como de</i>	
<i>Quina quenta que Dioz puse en su tiempo</i>	<i>L. 14 11 -</i>
<i>Pago al Fr. L. auenriga, por esto, i ajustamiento de q que dioz de</i>	
<i>Ad q que suyo de haber puse</i>	<i>L. 7 -</i>
<i>Pago al Fr. Selomel franco, por pertencencias querencia Contra este K, de q</i>	
<i>los Cestos & pago, en tieno pagamento asta oí</i>	<i>L. 12 11 -</i>
<i>Pago al Fr. Moses Atias, por salares arazados, i otras cosas que se</i>	
<i>ajustaron Con el, de este pto año, de quedo q quieren en monto q</i>	<i>L. 69 -</i>
<i>Pago al Fr. Domingo levi, por salares de Seu meses, que devio a este</i>	
<i>K. K. de Selomel, i c Bodek</i>	<i>9 13 -</i>
<i>Por alguna delas cestas q sacas della de Un año</i>	<i>44 6 2</i>
<i>Por alg. leys, raya de Batabim de Un año</i>	<i>12 3 6</i>
<i>Por gastos cbros Con el mulato asta oí de Un año</i>	<i>12 - 6</i>
<i>Por gastos cbros Con el tico, i en caminatos Conos del Lugo puse</i>	<i>26 5 3</i>
<i>Por gastos cbros en obras de la sinagoga, i otras cosas, Conos puse</i>	<i>12 16 -</i>
<i>Por Seca deste año</i>	<i>10 5 -</i>
<i>Por aguado de todo este año</i>	<i>1 12 5</i>
<i>Por lo gastado en cosas generales de la municion, como puse</i>	<i>47 3 4</i>
<i>Por el maist que se deuo, i fuvo en Potosi por gastos</i>	<i>1 5 4</i>
<i>Por 100 que mandaron dar al Fr. Iacob Sasportas para q puse</i>	
<i>da de su Paga de Amsterdam A Costa</i>	<i>9 4 9</i>
<i>Por 1/2 que deuo al Fr. Samau Selomel Lopez para Su Paga</i>	<i>2 6 2</i>
<i>Por al Fr. Iacob Sasportas, q deu de Pena asta si per Su Oficio, i</i>	
<i>Pago al Fr. Iacob Sasportas, q deu de Pena asta si per Su Oficio</i>	<i>35 -</i>
<i>Augmento de £ a la con de £ 50. cada año</i>	
<i>Pago al Senor Selomel Lopez por Su salario asta oí, al £ 50.</i>	<i>2 11 3 -</i>
<i>Dado mas al Fr. Iacob Sasportas, que hiz de recontando de Su Sida</i>	
<i>qdo al delante</i>	<i>6 15 8</i>
	<i>L. 336 12 6</i>

assist them in their journey from Amsterdam here, and they would also be granted a house free of taxes. On the 24th of Nisan, 5424, a letter came from the Haham accepting the post, and on his representation, at the beginning of Ylul, 5424, his salary was increased by £20. The first balance sheet reproduced here is extremely instructive. I cannot enter now into the details, excepting to point out that the expenses for that year amounted to £336 12s. 6d., whilst the income was only of £224 8s. 11d. The deficit was then covered at once by the voluntary contributions of twenty-three of the Yehidim, described as follows in the first Minute Book of the Congregation :—

“ 5424.

“En conformidad de la sesta escama, que trata sobre la Sobra, o alcance del rendimiento deste K.K. visto q. los gastos deste año ansido mayores q. lo que importa los rendimientos, i que es necesario para darle complimento repartir por los Yehidim, haviendo sido llamado p. ajuntos los ss-res Izaque Barzilay, i Semuel da Veiga, precedido el Juramento acostumbrado, se hizo en la manera siguiente en cantidad de sienta, i treze livras estarlines q. son las q. fatran, i se devén repartir.

		£	s.	d.
Los S-res Ab., e Izaque de Francia	...	12	0	0
” ” Aharon da Veiga, i Binjamin-nunez	...	5	0	0
” ” David Abarbanel dormido ..	...	4	0	0
” ” Eliau de Lima	...	2	0	0
” ” Izaque Israel nuncz ...	...	12	0	0
” ” Izaque de Azevedo ...	..	12	0	0
” ” Ishac Barzilai...	...	4	0	0
” ” Ishac de Andrade e Mayer Levi	...	5	0	0
” ” Ishac de Paiva ..	...	1	0	0
” ” Josseph Mendez Bravo	...	1	0	0
” ” Josseph Gonsales	...	5	0	0
” ” Iahacob Berahiel	...	6	0	0
” ” Iahacob Pardo	...	6	0	0
” ” Iahacob Gomes Serra	...	5	0	0
” ” Iahacob de Chaves, i Iahacob Aboab	10	0	0	
” ” Mosseh Baru Louzada	...	5	0	0
” ” Manuel Musaphia	...	3	0	0
” ” Samuel da Veiga	...	7	0	0
” ” Ishac Vaz nunez	...	0	10	0
(Carried forward	...	105	10	0)

		<i>L</i>	<i>s.</i>	<i>d.</i>
(Brought forward ..	...	...	105	10 0)
Los S-res Ichudah Fidalgo ..	...	...	0	10 0
" " Abraham Roiz da Costa ..	...	...	1	0 0
" " Mosch Atiaz ..	...	...	1	0 0
" " Ab. e. Isaue Soarez ..	...	..	5	0 0
		<i>L</i>	<i>113</i>	0 0

"En Londrez en ultimo de Ylul 5424."

Amongst the expenses we find £9 13s. charged for Benjamin Levi as salary for six months, during which he served as Sohet and Bodek to the congregation. This is a proof that they had already a kind of Service, prior to the formal establishment of a community. The payment of £69 to Moses Athias for salaries due, etc., point also in the same direction. He must have acted as the temporary Hazan, and also as a kind of spiritual adviser. But the Community was formally established from the day when Haham Sasportas arrived in this country. Until then it was a private combination of individual members, who kept up stealthily a house of worship for their devotion. None of the other institutions, which will be mentioned in the course of this work, were yet in existence. They were founded after the date of 5424, after 1664.

A complete evolution then takes place within the next twenty-five years, as evidenced by the status of the Community at the closing years of the seventeenth century. At this date the practices and rules inside the Synagogue are fixed, and they have remained since then practically the same. In order to realise fully what that life meant and how the religious year was filled up, giving at the same time some reality to the paragraphs, statutes and various enactments, I will try to conjure up from the depths of the ages some of the persons who played a prominent rôle at that period, and follow them in their daily round, in their charitable and literary activity. I must limit myself to the three years from the laying of the foundation to the inauguration of this Synagogue, and give only a few instances which are of a more than passing importance, quickening to life the persons who wept and rejoiced in that Synagogue, who made offerings whilst reciting the "Agomel," who had a "Sura," who, when called up to the Sepher made "Rogativas," and afterwards "Honras" for the defunct, who took part, or refused to take part, in the service of the congregation. From the materials offered by Account books kept with more or less care, by Minute Books, by General Registers, Kethuba-books and from the first pages of the burial register, I will try to draw the picture of the years, from 1698 to 1701. Whatever

happened then, in a human way, happened hereafter, with but slight differences. Persons will change but institutions remain. The conservative character of our congregation is nowhere more clearly shown, than in the tenacity with which they kept up the old forms, and in the respect for the past, often manifested, even when ignorant of the import and meaning of those old enactments and rules.

Let us therefore start with the beginning of the Jewish year, the month of "Tishri." The most important event on the closing days of the preceding month, determining entirely the character of the new year, used to be the election of the Parnassim. Originally only two Parnassim and one Gabay used to be elected by the end of the month of "Ylul." The Gabay acted as treasurer and he also kept the accounts of the congregation. Later on it was decided, in consequence of a hitch that had occurred through the refusal of one of these Parnassim to serve, that one of the two should be elected every six months, so that at least one should always be found in office. They were elected by the majority of votes. The Haham (H. H. הכהן השלם) at that time Haham Aylion, after the election had been proclaimed from the Tebah in the old Synagogue in Cree Church Lane, led the two Parnassim to the gates of the "Ehal," where in accordance with the Escama No. 4, they took the solemn oath to discharge their duties without fear or favour. The four "Ajuntos," consisting of persons who had last served the office of Parnassim or Gabay, had put in appearance, and the election had taken place in accordance with the Escamot. Care was taken that the degrees of relationship between one member and the other should be duly observed. When they entered upon their office, each of the Parnassim deposited £100 sterling with the Gabay of Sedaca, on condition, that, when their year of office had expired, the money should be returned to them. The election in the year 5460, which is the one interesting to us, as it is the year in which the foundation stone of our Synagogue was laid, did not pass off without a hitch. Two candidates had been proposed: Isaac Lopes Pereira and Isaac Israel Correa, but they refused to serve as Parnassim. In accordance with the Escamot they were fined £20 each, which they duly paid, the Gabay in that year (5460) being Abraham Mendes Machado.

The people were then preparing themselves to celebrate the approaching great festivals with due solemnity. The "Promessas" of the last six months had all been paid up, as well as the "Impostas"; the former amounting to £308 19s. 1d. and the latter to no less than £538 8s. 2d. The "Promessas" of the first six months amounted to £298 5s. 3d. and the "Impostas" to £263 8s. 6d. Compared with the

income of the first year of £224, the amount had increased sixfold within the twenty-five years, while the number of members had also increased in the same proportion. The enactment of 1685, by which the Jews were deprived of the right of free trading and of the freedom from import duties, did not weigh so heavily upon them, as some have imagined, for we see them able to contribute to such an extent to the funds of the congregation. It must further be borne in mind that the year 1699 was a very heavy one, as far as the call on the congregation was concerned, for, as will be seen later on, this was the very year in which no less than close upon £1,400 were collected towards the building fund for the new Synagogue.

I am now turning to the officials who were expected to officiate or to take part in the service of the festival day of "Rosasanah." The number and the posts held by the officials in that year, drawn up in a list appended

N^o 40.

Que de aqui se dirá en su nombre Mahomed que Sirio padece Sem
granta de si. Y ellos asimismo Selano uniendo oficial de R. Sal
Carrera via indirectamente más do que oye de lo que el que sabe
más,
A los H. F. R. Selomoh Ailson, £ 100 de Salario £ 10 de
Dinero que pague Sustento de la Vizcarria £ 15. p. Cara que le Cargue
na Comisión Oficial, Canadas, Canadas, Maxx Comis de Estado
£ 100. Maxx David. Pardo £ 50 de Salario £ 10. p. Cara £ 2 de Comis
de Oficial de Pastores que no llegan tiene, Canadas Maxx
£ 10. F. R. Bishop de Salario £ 40 de Salario £ 6 de Cara £ 10.
De la Vizcarria Oficial de Carreras, Canadas Maxx £ 10 que se
haga por Oficio de Medallas que se Carguen a los gastos mundiales
£ 100. D. Joseph. Abundio £ 20 de Salario £ 15. quinientos Libras
£ 1 de la Vizcarria Vizcarriana en Carnes Canadas Maxx.
A los Señores Samuel et al £ 10 de Salario £ 10 de Comision legacion
que Canadas Maxx. Una Cedula
A los Señores Joses Ishaq Larios, Cura Oficial de Salario £ 10.
A los Selomoh Luigi Simón de Colindres £ 5 de Salario. Cedula de credito
en Madrid
A los Dr. David de la Rio. Portavoces y Oficina de Recaudacion que padece mas.
De Salario de £ 20 quinientos Libras £ 5 Cara uno y medio
De Cara que es la Cargue de las Alquileres que se hagan
Selomoh James Scott
James Lopez
James Blaikie
Moret Henry et al. Samuels
Ishaq Larios
Selomoh Luigi
Selomoh James Scott

to Ascama 40, is reproduced here in facsimile. The Haham and Hazanim are treated separately, and save for the change in names, the rest is practically identical with that contained in the book of Escamot, which was translated for the first time in 1819 from the Portuguese edition printed in London in the year 5545 (1785), and reprinted here.

"ELECTIONS AND DUTIES OF THE OFFICERS OF THE KAAL."

"Ist. The posts of the officers of this Kaal, whom the Elders of the nation are to appoint, from time to time, according as a vacancy may occur in them, are the following: the Secretary or Chancellor; the Hazan of the Hebra; the Samas or Samasim of the Synagogue; the Physician and Surgeon of the Sedaca, or whoever shall attend the sick in their stead; the keepers of Betahaim: the women keepers of the Baths; and the Shohetim or Killers."

In the first place, there is the Haham Solomon de Jacob Aylion, who lays the foundation stone of the new Synagogue, but who will not inaugurate it. It is a curious fact that almost every one of the prominent officials connected with that ceremony disappears immediately before the date of the opening of the new Synagogue or very shortly afterwards, and is replaced by a totally different person.

It was a very active time. Not a few men of learning and character had come to England about that very time or a few years before. The Community stood in close communication with various parts of the world. Like the seismograph which will record in the Isle of Wight the disturbance of the earth that may have occurred in Japan, so did the communities in England and Amsterdam feel the nervous trembling that had seized upon the Jewish communities of the rest of the world. The shock sustained by the masses through persecution or unforeseen calamities in the East is immediately communicated to the brethren far away in the West of Europe, and the waves of persecution carry on their crests many a refugee, who is landed, but *not* stranded, on the hospitable shores of this Community. Fugitives from Belgrade, from Buda, from Poland, and from Bosna Saray will be made welcome, some bringing learning and obtaining appointments, others skill, and are helped to get a livelihood, and again others are assisted to emigrate further West, or to other places. When the influx grew too large for the Community to cope adequately with it, and threatened to jeopardise the precarious position held by the Jews at those times, the Mahamat with the Velhos would pass resolutions to check the too rapid influx and to limit the assistance rendered. Especially severe—at any rate on paper—

were the rules dealing with the travelling fraternity, which came from every part of the world in order to be sent on to France, Italy and America. But such laws lasted only a short time, and were more honoured in the breach than in the observance, as the books of the Gabay of Sedaca—the most noble monuments of Jewish charity which any community possesses—amply testify. But in framing those restrictive regulations, the saving clause is always to be found; exception must be made for those who are shipwrecked or come from dangerous countries, and under no considerations should Jews be assisted to go there or to return to “idolatrous parts”—the countries alluded to being Spain and Portugal. This is made clear by other Escamot dealing with persons, who go from London to those places for business purposes, and assume there again the garb of Christians. Such persons were to be punished in an exemplary manner.

The Community furthermore never forgot the sacred duty of providing for the poor in the Holy Land. A special Sedaca was founded, called the “Sedaca of Terra Santa,” and another Sedaca, still more interesting, the “Sedaca do Cautivos,” for the rescue of the captives in various parts of the world irrespective as to their origin, whether they were Sephardi or Ashkenazi. Money was sent, often lavishly, from London to Amsterdam, Venice, Leghorn, and to Marseilles for these purposes. Communication was thus kept up with the most important Sephardic communities of that time. As this, however, lies outside the immediate sphere of this work, I must content myself with having called attention to this fact and upon having shown, although only incidentally, some of the practical applications of the religious duties which generated in the Synagogue and through the Synagogue. This explains the connection between London and other parts of the world, and gives a clue as to the way in which learned men from the Continent, especially from Italy, found their way so readily to London. I will deal with this subject later on more fully. This is the reason, to a certain extent, why, almost without exception, all the Hahamim, who were called in the course of time to preside over the religious destinies of this Community, came from these towns. Aylion himself is the most prominent example of the way in which one step led to another. Born in Salonica in Turkey, according to Nicto, about the year 1660 (?), or at least educated partly in Salonica, he must have taken up his abode in Safet in Palestine at a very early period. He had married there, and children were born to him in Safet. Towards 1665 the communities in the Holy Land were in dire distress. Wars, earthquakes and famines decimated the starving population. They sent therefore “Siluhim” to Europe and one of them was Selomoh

Aylion. Leghorn being the financial centre towards which all charitable moneys flowed, which were destined for the sufferers in Palestine, Aylion went there first and from there he carried on his correspondence in 1688. His mission brought him to Amsterdam. Early in 1689 he is in London. On the 19th of Sivan the appointment takes place under the following conditions, Parnassim being—Joseph Bernal and Ishac Semah de Valencia, Mosch Henriques Damesquita, Gabay. He is specially mentioned as :



HAHAM SELOMOH AYLION.

"Embiado de Saphet," and they write his name then : Selomoh Hillion.

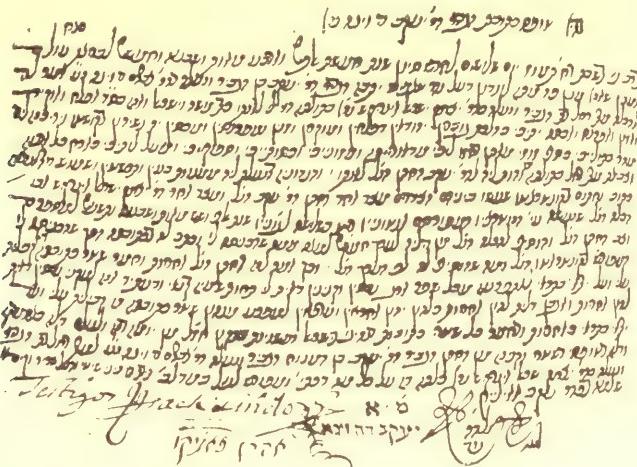
"To declare the Din on Mondays and Thursdays from the Tebah whenever asked. To preach once every fortnight, and to teach in the Medras, Guemara." He takes up his post as Haham in London in the year 5449. A quarter's salary, amounting to £18, is granted him in advance, but he began his work practically with the year 5450. The first Kethuba signed by him is dated 2nd Sivan, 5450. It seems to have been the custom that

with each new Haham, a new book of Kethuboth was commenced, in which the Haham for the time being was expected to write the Kethuboth, and to sign it, on the right hand corner, whenever he performed the marriage ; the centre is taken up with the signature of the bridegroom, and the left hand corner is as a rule signed by the Hazan, who officiated or assisted in the ceremony. The older books before the time of Haham Aylion have unfortunately disappeared, and his being the oldest in existence, the first Kethuba is of special interest, for the bride was the grand-daughter of the famous Judah Touro, the founder of the Jewish community in Amsterdam. Aylion, whose portrait I am able to give here, thanks to the kindness of Mr. Asher I. Myers, who placed the engraving at my disposal, held the post for exactly ten years. He is appointed in the last quarter of the year 5450 and he leaves London, to follow a call to Amsterdam, in the last quarter of 5460.

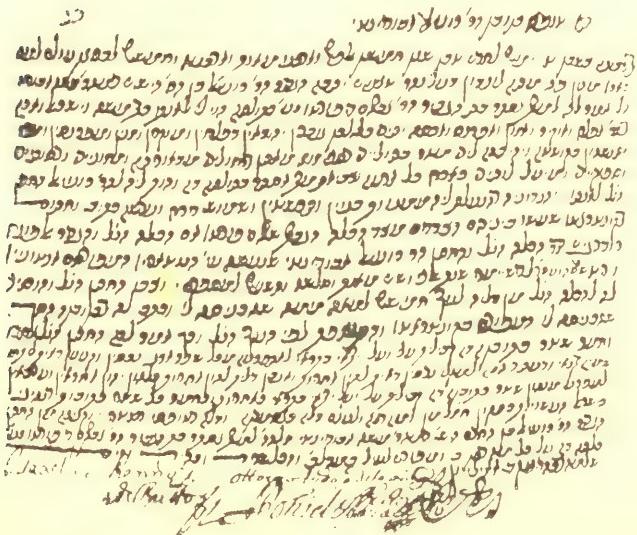
In 5450 the Community paid £22 10s. (100 patacas) to defray the expenses of his family coming from Safet. After their arrival the salary, originally only £50, was increased to £80, and soon to £100 per annum. Aylion being at the time rather weak, he was allowed to preach only *once* a month. Of the marriages performed by Aylion a few are reproduced here. They are of Samson Abudiente and of his brother Rohyiel Abudiente and of Joseph De Castro and Jacob Da Vega, Ishac Lindo being witness to the last-mentioned.

That part of his work, which made him a prominent feature of the great religious strife, that divided the House of Israel against itself and stirred this Community to its depths, lies outside his London tenure of the office of Haham. Curious to state, the most prominent figures in that religious drama, known as the appearance of Sabbatai-Zevi and the belief in him as the Messiah, were either the Hahamim of this congregation, or men intimately connected with them. Aylion represented the party favourable to the claims of the false Messiah. Not a few men, whose names I shall mention later on, were the staunchest adherents of Aylion and Hayon, around whose writings the whole fight raged afterwards. The activity of Aylion in his capacity of Haham can only be gathered from scanty information found in his correspondence with some of the greatest Rabbis abroad. It throws an interesting light on the internal life of the Community. Scholars, who lived in this city, and there were at that time not a few, did not practise the principle of working harmoniously together, though they did not venture to go so far as to impugn the authority of the Haham. There may have been a cogent reason for the respect shown to him ; for some time before his appointment (in the

year 5430) the Mahamad felt called upon to pass an Escama, by virtue of which it was forbidden to anyone, excepting the appointed Haham, to



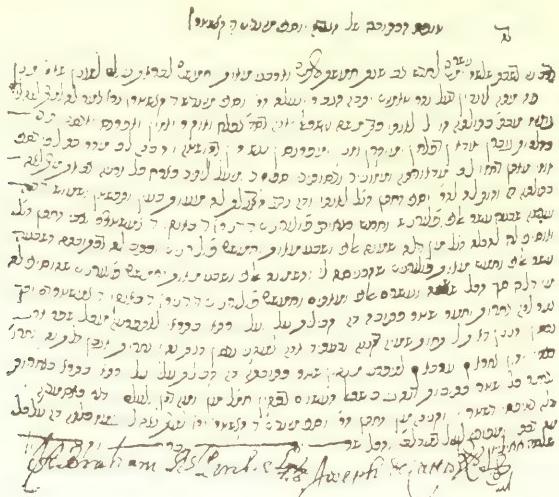
MARRIAGE CONTRACT OF JACOB DA VEGA (5457, 1697).



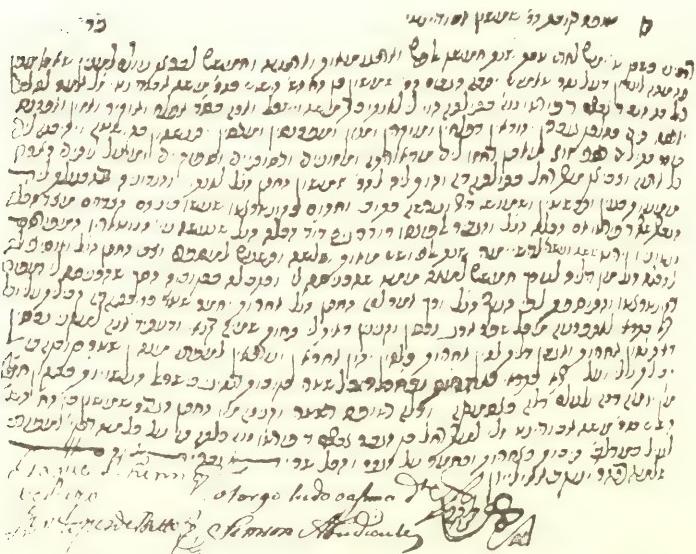
MARRIAGE CONTRACT OF ROHIEL ABUDIENTE (5454, 1694).

lay down the law, or to make any legal decision. A penalty of £2 was imposed on everyone, whoever he may be, who transgressed that rule. At

that time they knew how to enforce the penalty, for the sword of "Herem" was always kept suspended over the heads of obstinate culprits. The



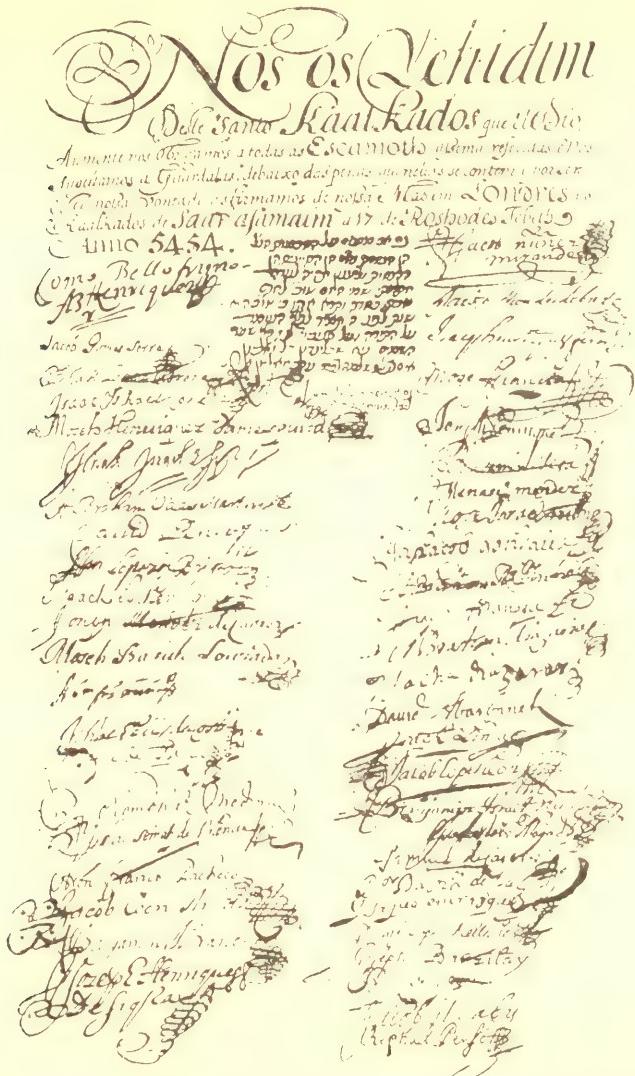
MARRIAGE CONTRACT OF JOSEPH DE CASTRO (5450, 1690).



MARRIAGE CONTRACT OF SAMSON ABUDIENTE (5454, 1694).

Mahamad in the preamble to that Escama explain that it had come to their knowledge that unauthorised people had presumed to lay down the

law; in order to prevent a repetition of such a scandal, they had passed this Rule or Escama. A virulent attack against Haham Aylion was made in Nisan 5450 by Ruby Fidanque, who will be mentioned again later on. He

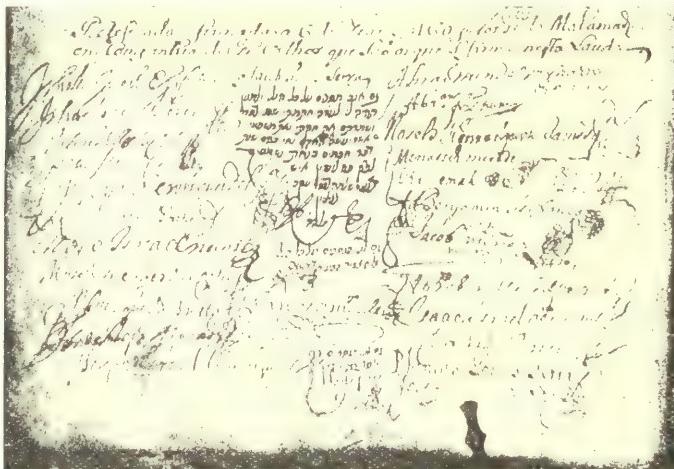


ESCAMOTH OF 5454 (1693) WITH SIGNATURE OF H. AYLION, PARDO AND YEHUDIM

assailed his moral character, and circulated most libellous statements, which were brought up against him when involved in the great Hayon controversy. An exhaustive examination of the charges was undertaken by the Mahamad,

and the result was to exonerate the Haham entirely from those false imputations.

The position of the Haham, by the time Aylion was appointed, had somewhat improved from the original state in which it was when Sasportas was appointed as first Haham. The congregation had multiplied so considerably, that they could easily afford, and did afford, to appoint a number of officials to supply the wants of the congregation. There was no longer any need to concentrate them all in one man, as was the case when the congregation numbered less than 100 souls, all told. The salary had increased from £70 to £80, and it was afterwards increased to £100.



The Haham also got three rooms in the building of the Synagogue, £15 yearly as assistance to the house, and a gift of £10 on Purim. His duties were manifold, for he had not only to preach on Rosasannah, before which we are just now standing in the description of the life at that time, but he had also to examine all the publications and to report upon them. He took a prominent part in the new framing of the Escamot, watching that there should not be anything in them against the Jewish Law. He accordingly approved of them and signed them, as is seen by the reproduction of Haham Aylion's signature and approval, in the years 5454, 5460, together with the signatures of Elders and Yehidim.

نم אני מסכימים על הפסכות הנ"ל
הן הגורות נחותן הן הסיניים הן
הנקשות ולמיין תהיה לערה
חתמי ישמי חום טוב לחידש
טבת כסדר ותרא אותו כי טוב הוא
שנת לפני ח' תמ"ז לע"ק העומד
על התורה ועל העבודה פה ק"ק שער
הישומים יua שלונדרון דל ואביזן
אי"ט צער שלמה בכח ר' יעקב אליין וכח"ה.

نم אני מסכימים על כל הכתוב
לעיל הצעיר דוד פארדו ש"ן.

AB. Henriques.
Jacob Gomes Serra.
Ishac Lopez Pereira.
Ishac Israel Correa.
Mosch Henrique da Mesquita.
Ishak Jsrail de Sq ^{ra} .
Abraham Vaes Martin.
David Penso.
Ab ^m Lopez Britto.
Isaac Is. Henrique.
Joseph Mendez de Castro.
Moseh Baruh Louzada.
Ab ^m f ^r (nuñes? Messias?).
Ishac Telles da Costa.
Isaque de Pania.
Selomoh de Medina.
Ishac Lemah de Valencia.
Aron Franco Pacheco.
Iacob Coen Arias.
Binyamin Is. Franco.
Ioseph Henrique de Lig ^{ra} .
Iacob Nuñez Miranda.
Iacob Mendes de Brito.
Isaque Henrique Fereira.

Mose Ffrancia.
Joseph Henrique.
Benjamin Vega.
Menasch Mendez.
Moseh Israel Nunes.
Jahacob Goñsales.
Abraham Roiz Pinhel.
Jacob Fidanque.
ABraham diazaria.
Isache diazaria.
Dauid Abarbanel.
Isack Lindo.
Jacob Lopes Leon.
Binyamin Israel Nunes.
Isache Roiz Mogado ^{ro} .
Samuel de Caseres.
D ^{or} Dauid do Paz.
Isaque enriques.
Izaque Lopez Mellado.
Joseph Barzslay.
Ben Leuy.
Jacob H. Gabay.
Rephael Penso.

5460.

Jacob Gomes Serra.

נִמְ אַנְיָ מִסְכִּים עַל כָּל הַנֶּל וְלִמְשֹׁן
תְּהוֹהָ לְיֵלָדָה חֲתִמָּתִי שְׁמִי בְּסֶדר
וַיְמֹרְתָם אֶת חֲקִתִּי וְאֶת כִּינְפָטִי
אַתֶּם

אִישָׁר יְשַׁהָה הָאָדָם וְויָהָ בְּהָם יְשַׁמְתָה
דְּבָרֵי חֲכָמִים בְּנֵהָה נִשְׁמָעִים
לְפִיקָה לְונְדוֹן אַיִשָּׁ
צָעֵר שְׁלָמָה בְּכָהָר יְעָקָב
אַאֲילְיוֹן זְלָהָה

נִמְ אַנְיָ מִסְכִּים עַל כָּל הַנֶּל
שְׁלִיחָ צָבָר הַצְּעִיר דָוד פָּאָרְדוֹ

נִמְ אַנְיָ מִסְכִּים
יְוֹסָף בְּכָרָר יְעָקָב זָ
דָאָנוֹן זְלָהָה

Jaques Gonsales.

Ishac Israel de Sqra.
Ishac Lopez Pereyra.
Ishac Telles da Costa.
Isaac Israel Corre.
Joseph Henriquez de Sqra.
Aron Franco Pacheco.
Mose Israel Nunez.
Mosch Mendes da Costa.
Abm. Lopez de Britto.
Ishac Roiz Mogad-ro.
Joseph Israel Henriques.
Abram Mendes Malhado Gabay.

Abram Frz. Nunes.
Moseh Henriquez da Mesq-ta.
Menasseh Mendez.
Ishac Semah de Valencia.
Benjamin Is. Franco.
Jacob Nunez Mirande.
Abraham Vaes Martinez.
Isaac Israel Henriquez.
Dauid Penso.
Phineas Gomes Serra.
Joseph Mendez de Castro.

To return to our narrative, Aylion had just administered the oath to the Mahamat in front of the "Ehal," being the eve of the holiday, the school is then closed where he used to attend to teach the advanced students the Guemara and the higher subjects of Hebrew education. Before proceeding to describe the assistants he had in these schools and the teachers who were appointed under his superintendence, it is now the time to cast our eyes backwards and follow up the thread of the appointment of Hahamim where I left it when speaking of the appointment of Sasportas. These stand by themselves, forming a group, clearly defined by their activity and by their life, and they can now be treated in a connected manner. They lead up to Aylion and his successors. We will therefore revert to Sasportas himself, a figure highly romantic and very interesting from the variety of his experiences in life, from the prominent part he took in

undoing the mischief of the sect of Sabbatai-Zevi, and from the assistance which he gave personally and through his writings to all the Hahamim who succeeded him in his lifetime in England. With all of them he kept up a friendly and lively correspondence. It is a peculiar fact that he was connected also with an ancestor of one of the Hahamim, Meldola, who was appointed here one hundred years after Sasportas had left this world. He is the very foundation stone upon which the later building has been reared. His influence has been felt on every important question that agitated the Community, for he was a



HAHAM JACOB SASPORTAS. THE FIRST HAHAM IN ENGLAND.

man of high attainments and one of the most able and learned men of his time. He had held a high position in foreign countries and commanded respect through his various accomplishments and for the strength of his character under very trying circumstances.

Born about 1618, Jacob Sasportas, whose portrait adorns now the walls of our vestry, and is reproduced here, belonged to an old family, which traced its origin from Nachmanides, in the eleventh generation. In Oran in North Africa, where he first saw the light, he received his education, and in his twenty-

fourth year he was appointed Rabbi in Tlemcen in Morocco and in Fes. The King of the Moors, trying to extort money from him, put him in chains, but he managed to escape to Amsterdam. Prince Benbuker then sent for him, in order to send him as his ambassador on a mission to the King of Spain, to ask help against the rebellious Moors. From Spain he returned to Amsterdam. It was there that he had already made the acquaintance of Manasseh Ben Israel, with whom he was associated in literary undertakings, and whose work, *נשמה חיים* he revised and helped to publish in the year 1651. It was also there that he published another book based upon the example of Manasseh Ben Israel, an Index of all the verses in the Bible where they are found in the Talmud of Jerusalem, under the name of *תולדות אהרן* *עב* printed together with the *Toledoth Aaron* in Amsterdam in 1652. At that time he must have made the acquaintance of those prominent Spanish Jews, who together with Manasseh Ben Israel addressed a petition to Cromwell in 1654. One of them at least was instrumental in appointing Sasportas to the post of Haham; David Abarbanel Dormido, who signed the petition to King Charles II in 1664, and who was the first Parnas appointed in that year. Sasportas' signature, together with those of the founders and with that of the Parnas at the end of the first Escamot promulgated in 1664, is reproduced here (p. 27) from the old Minute Book. Sasportas was living in Amsterdam at the time when the Community was first established, and it was from Amsterdam that he was invited to come to London, his expenses being paid, 100 fls. being sent for that purpose to Amsterdam. The conditions and the salary, which was originally fixed at £50 per annum, including the payment for the services of his son Samuel as Sohet and Bodek, have already been mentioned. At the same time in which he was invited to come here, a similar invitation was sent to him from Leghorn, but Isaac Naar, who himself had the intention of going there, dissuaded him from accepting it, and thus Sasportas came to London. His stay here was, however, very short; we only find entries for his salary for a year and a half, from 5425 to 5426. It was in the year 1665 that the plague broke out here, which, as he writes in one of his letters (*Responsa Ohel Jacob ערך אורה*), drove him away from London. He went to Amsterdam, but only for a short time. Soon afterwards he took up his abode in Hamburg, and there he continued his great work, already commenced in London, to fight against the new Sabbatarian movement, which had found also adherents in London, and for which, or against which, each of the succeeding Hahamims had to take up a position. For a short time he lived in Leghorn, and there he made the acquaintance of H. Meldola, which laid the foundation of an almost secular friendship, between the house of

Sasportas and the house of Meldola. It was left to David the son of Raphael Meldola to publish in Amsterdam in the year 5497 the posthumous correspondence left by Jacob Sasportas.

In the year 5440 we find him again in Amsterdam, making the acquaintance of Aylion, of Joshua da Silva, and also of Joseph Abendanon, and very likely that also of Jacob Abendana, which last two have often been confounded, all of which have played an important rôle in the history of this congregation. In 1681, on the death of Aboab, Sasportas was appointed "The" Chief Rabbi of Amsterdam, and there he died on Tuesday the 4th Iyar in the year 5458 (1698). When the news of his death reached this congregation, they honoured themselves by the posthumous honours they paid to their first Haham. They made "Honras" in the

טב
ת. ט. ט.

כָּל יְמֵינוֹ וְעַל כָּל זְמִינָה
לְפָנֶיךָ תִּשְׁתַּחֲנוּ נִמְזָנָה
לְשָׁעַת קָרְבָּךְ תִּדְבֹּר
לְפָנֶיךָ תִּשְׁתַּחֲנוּ
יְהִי
כָּל כָּלֵל יְמֵינוֹ

צְבָאָה אֶתְתָּרָה הַמְּשִׁיבָה
וְתִּשְׁלַחְךָ בְּאַתָּה
בְּכָל הַמִּלְחָמָה
שְׁמַרְתָּךְ
יְהִי כָּל כָּל זְמִינָה
לְפָנֶיךָ
לְפָנֶיךָ יְהִי
כָּל זְמִינָה לְפָנֶיךָ

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A MANUSCRIPT TREATISE BY ISAAC DE H. H. JACOB SASPORTAS.

Synagogue and offered liberally to the memory of the H. H. Jacob Sasportas. Of his sons, for he had more than one, Abraham as well as Isaac remained in Holland; the first named assisted in the publication of his father's correspondence, the second carried on a lively dispute on some ritual questions, *תקון חיש* the manuscript of which is now in the possession of Mr. Asher I. Myers, dated Amsterdam 5485. The title page is reproduced here. (I should prefer to leave it undecided, until further evidence is produced, whether Selomoh Sasportas, the Rabbi of Nice and of Provence from 1690 to 1724, author of the book *Zekher Rab*, which was printed in the year 5487, was the son of this last named Isaac Sasportas, as asserted by Kayserling, p. 99.) Samuel Sasportas, who had come over with his father, does not seem to have accompanied him in his wanderings, as we

find an entry in the year 5425 to the effect that £5 were paid to Myer Levy for the passage of the son of the Haham to Barbadoes, no name being mentioned. But as only Samuel is mentioned as having come over with the father in any official capacity, it can only refer to him. He must, however, have soon returned again to London, and earned his living here pretty comfortably, for he became a Yahid of the congregation, and a regular contributor from an early date. In 5429 we find Samuel Sasportas paying 9*s.* 6*d.* for six months' Finta; in 5435 he paid £1 15*s.* as his six months' contribution; in the year before, 5434, he contributed £2 towards the building of the old Synagogue. We find, moreover, the name of Sasportas or Saporta as witness to Kethuboth from 1692 to 1700; these were evidently his children, for he died in the year 5452 (1692) and was buried on the 13th Ylul (in the fifth row). The name Sasportas or Saporta has been translated as meaning six gates, and this is the explanation of the armorial bearing in the picture of the Haham as reproduced on page 31.

The post occupied by Sasportas was left vacant only for a short time. His immediate successor was Joshua da Silva, a prominent pupil of the Haham Aboab of Amsterdam, and a friend of Haham Sasportas, with whom we find him afterwards corresponding, whilst in office in London. He was approached by the Mahamad in the year 5430 by a letter, identical with that written originally to Sasportas. The same conditions are set forth as those laid before the first Haham, the salary being £50 yearly, three rooms under the Synagogue free of taxes, and 100 fls. for his journey from Amsterdam. He replied on the forty-first day of "Homer" 5430, and arrived here on the 15th of Ab 5430. Contemporary with this appointment was the purchase of two Sepharim, which had previously been deposited in the Synagogue, bought on the 1 Sivan 5430, from Donna Esther Carvajal, for £30.

A slight change had taken place in the duties imposed upon the Haham. For in Tisry 5431 (1670), scarcely three months after his arrival, a new arrangement was entered into by the Mahamad with Benjamin Levy, who had acted from the very start of the congregation as Sohet and Bodek, whose name appeared already in the balance sheet of 5424 reproduced here (p. 17), and who had continued to act in that capacity after the departure of Haham Sasportas. According to the new arrangement, he now rented from the congregation the sale of the Kasser meat for three years, at a rental of £20—although the income from that source had amounted in the previous year to £35—on condition that he would act not only as Sohet and Bodek, but that he would also read the prayers on alternative weeks with the Haham, so as to lighten the latter's work. This arrangement with Benjamin

Levy lasted until the year 5433. The sale of meat was leased to Isaac de Ramos on the 20th Ylul of that year, when he was also appointed as Sohet and Bodek at a rate of £40 per annum. From his correspondence with his revered teacher Aboab, and with Sasportas, in which he showed his conservative tendency, for which he was highly commended by these men, we obtain a glimpse of the interest he took in the institutions of the congregation. The letters from Sasportas (Nos. 46 and 66) are dated from the years 1672 and 1674.

He interested himself especially in the appointment of Isaac Israel Avila as teacher in the school on the 14th Ylul, 5436. His signature, as well as that of the Haham, appears at the foot of the Escama, which had been slightly modified in the year 5437, and which has been reproduced here (p. 12), together with the signatures of 37 of the Yehidim. De Avila



PANEL WITH TEN COMMANDMENTS FROM THE SYNAGOGUE OF 1674.

died in the month of Ylul, 5441, and was buried on the 7th of that month, his wife Jehudith following him only a few months afterwards, on the 29th of Nisan of the next year. To a namesake of that D'Avila, Abraham D'Avila, we owe the peculiar picture of the Ten Commandments now preserved in the Vestry room of the Synagogue, which is probably the only relic of the old Synagogue built in the year 1674. It is the same year in which the Great Synagogue in Amsterdam was built, which was the model for our present Synagogue. There, Haham Sasportas was amongst those who were called up to the Law on the first day that it was read in the new Synagogue immediately after its opening in that year. In the old Minute Book of our Synagogue we find that they spent £1 17s. 6d. for the canvas, £1 10s. paid to Abraham Avila for the gold, £3 for the

work, and £5 to Aaron de Chaves for the painting. We find also that they granted the Haham on the 1st Nisan, 5436 (1676), 20 Sueldos for Masot, and 4 pieces of gold for Purim, noting that this was henceforth to be observed as a permanent rule. Referring back to the appointment of Avila and to the Talmud Torah, the minute of the 4th Sivan, 5435 (1675), is of no small interest. It is enacted therein, that a Parnas is to be appointed to this Talmud Torah to watch over the behaviour of the children in school hours and out of school, as they made such a noise and did not behave quietly; well, children will be children, and no enactments will prevent them being noisy!

Joshua da Silva remained in office until the 17th Iyar, 5439 (29th April, 1679). He is the first Haham buried in London, his burial taking place on the 17th Ylul, 5439 (buried in the third row). The stone which covered his grave has been swept away, the inscription can no longer be read there, but his wife has preserved an everlasting memorial to him. For she collected the sermons he had delivered in this Synagogue on the thirteen articles of faith, and had them printed in Amsterdam in the year 5448. She herself wrote the dedication beginning with the motto in Hebrew of the verse of the Psalms, "Unto Thee I lift up my eyes, Thou who dwellest in the Heavens," a remarkable panegyric on her husband, in three pages, finishing with another quotation from the Psalms, referring to God, the Supporter of the widow and the Father of the orphans, and signing herself Sara da Silva. On the very last page of the book the epitaph which was engraved on the stone, and which has now disappeared, probably composed by herself: has happily been preserved. I give it here exactly as it is in the original, line for line:—

Epitaphio.

Debayxo destá, está sepultado
 O Gloriozo Corpo, a Eroyca
 Virtude, a Exemplar Umilda—
 de, a Singular Sciencia, do Fa—
 mozo Haham Raby JEOSUA
 DA SYLVA, Morenu a Rab,
 Ab Beth-Din do Kaal Kados de
 Londres; que para sy recolheo o
 Senhor Deos, em dia de Sabath
 sendo trinta & dous do Homer
 que saõ desasete de Yyar de 5439.
 Sua Alma goze da Gloria.

The post of Haham was again for a short time vacant. The widow received a monthly allowance from the Community amounting to £16 a year, and in the account book of the year 5441, we find fifteen sacks of coal for the winter given to "A v-a do hagan Jesua da Silva." They spent on the burial of the Haham £33 13s. In the year 5442 she evidently had left her house, for the new Haham was to move into it, and she stayed a short time with the Haham Issac Avila, to whom the Community paid £1 monthly for her maintenance. No further trace of the widow Sara da Silva is to be found in the books of the congregation after 5442 (1682). The da Silvas whose names occur afterwards belong to a totally different family, having nothing whatever to do with the Haham da Silva. We now come to the next Haham Jacob Abendana.

Jacob de Joseph Abendana, born very probably in Hamburg and educated there, held the post of Haham for so short a time, that the dates concerning his life and activity in London have hitherto not yet been clearly established. He was a man of profound learning. In 1654, whilst still in Hamburg, he was in correspondence with Sasportas and very likely emigrated from there to Amsterdam, where he was appointed in 1655 at the Midrash of the Pintos. A remarkable entry occurs in our books under the year 5428 (1668) to the effect that £10 were spent for "a Regalo" for the Haham Jacob Abendana. He may have been here on a flying visit, and have made the acquaintance of the people who were afterwards to appoint him their spiritual guide. On the 18th Ylul, 5441, he was appointed Haham on conditions identical with those of the previous Hahamim, the salary being £50 to begin with Rosasannah 5442. As no allusion is made in the entry that Abendana was abroad, we must assume that he, as well as his brother Isaac Abendana, had already arrived here from Holland. The Parnassim who appointed him were Abraham Israel Henriques, Baruh Louzada (?), David Abarbanel Dormido and Abraham Berahel, Gabay. He was Haham for only four years, for he died evidently on the day of Rosasannah of the year 5446 (not as has been suggested hitherto, through what must have been a wrong reading of Haham Nieto's letter to Unger, according to which he is said to have died in 5456, a mistake which has been repeated over and over again, even in the last book by Kayserling). He was buried on the 3rd of Tisry in the fourth row, No. 1; £26 9s. 3d. being spent that year on his burial and on the tomb-stone. However short his stay here may have been, he none the less must have been busily occupied with literary work, for he left a monumental work behind him. Whilst in London he finished his translation into Spanish of the Mishna, which translation was taken afterwards as the basis of the Latin translation

of Surenhusius ; the manuscript is said to be still in Cambridge ; it was once in the hands of Knorr v. Rosenroth. Before this he had already translated into Spanish and published a translation of Judah Halevi's famous Cuzary in 1666. Sarah Abendana, the wife of Haham Abendana, received a monthly allowance of £12 yearly, for she is called the "Hahoa Abendana," until the year 5457, when she died, and was buried on the 17th Nisan.

His brother Isaac, to whom we owe a series of interesting calendars published by him in Oxford from the year 1693 onwards, adds one more to the number of learned men who flocked here from the Continent, and who contributed to raise the prestige of Hebrew learning and scholarship among non-Jewish circles. The interest which his English calendars evoked at the time, which were the first productions in English made by any Spanish Jew of which we are aware, is shown by the fact that, after his death, they were collected and published under the title, *Discourses of the Ecclesiastical and Civil Polity of the Jews*, second edition 1709.

The confusion concerning the life and writings of Abendana in England can be traced, to a certain extent, to his being confounded with a man of almost identical name, but who has a totally different history, and who occupied a somewhat similar position to Abendana, similar but not identical. For whilst Abendana, whose Hebrew form is רְבָנָן הַחֲמָר was the Haham or the chief Rabbi of the congregation, Joseph Ibn Danon was *Rubi*, i.e. teacher assistant to the Haham in the Beth-Din of the Talmud Torah. His life and writings are no less romantic than those of many persons who have found a refuge in England. It has been described briefly by Mr. Elkan Adler when dealing with Hebrew Elegies on English Monarchs. His grandfather had been Rabbi in Belgrade in Servia. His master was R. Joseph, son of R. Isaac Almosnino of Jerusalem. At the siege of Belgrade in 1688 they migrated westward and came to Prague. From there Danon went to Amsterdam, where he was kindly received and assisted by Joseph, son of Nathaniel Sarfaty. We shall meet with the same family later on, playing a rôle in the famous discussion around a disputed sermon of Haham Nieto. Thence he emigrated to London, in the year 5452, as Rubi, receiving £20 as salary, £15 additional from "Eshaim," £1 for Purim, and various gifts on the three holidays, coals and Masoth. He signed the Escamot under Aylion and Pardo on the 6th Iyar, 5460, being called on the 10th of Nisan by the Mahamat to take the place of R. Isaac D'Avila. In Amsterdam he made the acquaintance of Haham Sasportas, with whom we find him in correspondence in the year 1694 whilst serving here under Haham Aylion. These letters throw a curious side-light on the internal dissensions and troubles that beset the scholars at that time.

Unofficially attached to the Midrash, but in fact having a school of his own where he taught children advanced Hebrew, we find R. Abraham Fidanque, already referred to on page 27, as making scurrilous charges against H. Aylion. In the year 5444, whilst still in Hamburg, he was in correspondence with H. Sasportas (No. 67). Ibn Danon, however, in a letter to Sasportas from London complains of him and his interference in matters of religious ceremonies, intimating that Fidanque, not having the courage to openly act disrespectfully to H. Aylion—he had once been severely reprimanded for so doing—took liberties with Danon and had upbraided him for a certain ceremony in which he (Danon) had acted exactly in the same manner as the Haham himself, whilst Fidanque said that he always used to do differently when he was in Hamburg. Danon writes now to Sasportas, his revered teacher and master, and asks him not to allow any other report that might reach him, influence his opinion concerning him, nor should he believe that he had in any way spoken with want of respect or consideration of Haham Sasportas, whose name had been incidentally mentioned by Fidanque.

In an old copy of the Talmud in my possession, I find on the flyleaf that it belonged to this R. Fidanque. There are also the names of some pupils whom he taught out of this copy, among them being Mosseh Rodrigues Paiva and Aaron Nunes Fernandes, with the dates 18th and 25th June, 1699, and also Abraham Mocatta, Jacob Paiva, Monseignor (!) Isaac Mocatta, Jacob Baruch, Isaac Martines, David Robles, Selomoh Correa, and one or two more, with a skit on the name of Mocatta in Spanish, as boys are accustomed to do, poking fun at their companions and playing on their names. A curious note written on the title page reads as follows:—

"Eu Aron Nunez am Content with this assura which God p'm
serve for Five hundred pounds this 18th of June 1699: premium
received."

Inside the title page we find another entry: "that this book belongs to the Talmid Jacob da Paiva in London, 10th May, 1698, which corresponds with the year 5458." It is an incidental illustration that we thus get of a high school for Talmudic purposes, which flourished in the year 1698-99 under the personal authority of the Rubi Fidanque. He never held any official post in the congregation, and his school must therefore have been a private undertaking, frequented by the boys of the wealthier members of the congregation. Fidanque departed this life in the year 5462, and was buried on the 7th of Hesvan, one month after

the new Synagogue had been opened. His wife Sarah had preceded him by five years. She was buried on the 17th Nisan, 5457. "Rogativas" for her health are entered in the account book of that year, which were made, according to custom, and her name occurs among those for whom special prayers are made when dangerously ill.

Returning now to Ibn Danon, we find his name occurring for the first time in the year 5452, in which year he received salary only for nine months, amounting to £16 5s., his yearly allowance being, as mentioned before, £20, having been appointed in Nisan of that year. R. Isaac Israel D'Avila had died in the year 5451, and Ibn Danon was appointed a few years afterwards as an assistant to the Rubi Abraham Judah Leão (Leon), who appears for the first time, in the official accounts of the congregation, in the year 5445. In that year D'Avila was only paid for ten months' work as Rubi and Bodek, at a salary of £43, and Abraham da Leão was paid for two months £4, his appointment beginning with the 1st of Ab 5445, as assistant to D'Avila, whose health had begun to fail, and who retained then the post of "Bodeque." His name appears only up to the year 5448, with a reduced salary, while that of Leão's grows from £24 in 5446 to £40 in the year 5459; £6 as assistance towards the rent of a house, £1 10s. gratuity for Purim, and various other emoluments were granted to him. This Abraham Judah Leão died in the year 5467, only half his salary being entered in the book for that year—£20. He was succeeded in the post of Rubi by Samuel Abenatar Mello. Abraham Judah belonged to the family of Leon Templo, one of whom, Jacob Judah, had offered his model of the Temple to King Charles the Second.

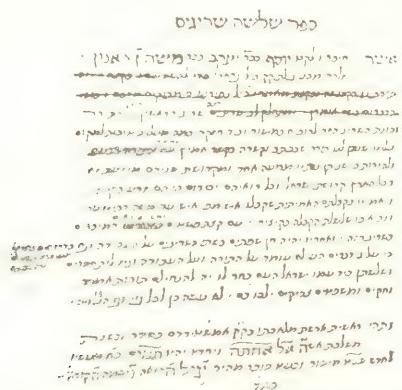
Ibn Danon's arrival in London coincided in a remarkable degree with the period when a large amount of practical sympathy displayed by this congregation, together with that of Amsterdam, in coming to the rescue of the captives after the sack of Belgrade. In the year 5449 no less than £110 were sent *via* Amsterdam to "Los Enbiados del Belgrado," and in the following year, 5450, £23 were sent distinctly for the "Cautiuos del Belgrado." This was the very year in which Ibn Danon reached Amsterdam in his flight from Belgrade. Not a few captives reached these shores year after year from that part of the world, to find an hospitable reception here, warm hearts and loving hands to help and assist them, none dreaming at that time, of sending these poor people back to misery and trouble. Every account book of that period has a page, which I consider a glorious page in Jewish history. On it they entered minutely all the expenses they incurred with the various foreigners or refugees who had come to these shores, without showing the least irritation

or impatience with them. If I had not to limit myself to the men and to the work connected directly with the Synagogue, if I could travel beyond that limit and reprint those pages written year after year, in the well-kept books of the Gabay of Sedaca during the first hundred years from the establishment of the congregation, they would form a most beautiful chapter, and a most eloquent testimony of the lofty spirit, of the true Jewish charity, which animated the founders of this Synagogue and their successors for at least one hundred years. The books are not kept with such scrupulous accuracy after that time, nor are the details so minutely entered, as they were by their predecessors. We can only guess more or less roughly of the charitable work performed since, but we have no reason to doubt that it was equally lavish, equally indiscriminate, if I may use that term, as during the first hundred years. This congregation did not limit its charity, its help or assistance only to "Our People," "Nossa Naçao," meaning the Spanish and Portuguese, but they gave also to "Tudescos," "Barbariscos," and other "Forasteiros."

From these lists of accounts we gather, that a large number of people flocked here from Belgrade, and also in how much and how thoroughly each of these fugitives had been assisted. It may be that the reception given to Rubi Ibn Danon induced others to follow in his trail, and it may be, that his presence here caused others to come. One thing is certain—they did come, and they were helped. I will only mention a few names of those who came and were assisted in 5458, that year being nearer the period with which we are dealing. It is also the very time when the stream from the East began to be supplemented and greatly increased by an ever-growing stream of Marraños coming from Portugal. Of these I may speak later on if an opportunity occurs. I will now only mention a few of the former, such as Abraham Auby of Belgrade, Selomoh Levy, and Miriam da Minhana, and others. The amount which was spent in that year for helping the foreign poor was no less than £143 16s. 6d., whilst the local poor received altogether £127 5s. 3d.; figures which speak for themselves. Ibn Danon and Levy were more closely connected with the Haham in his ecclesiastical capacity. They were evidently his assessors at the Beth-Din, and had a good deal to do with the intellectual training of the young in the Talmud Torah. Ibn Danon probably gave also private lessons. He seems to have been of a quarrelsome disposition, as he is often called before the Mahamat in consequence of strong expressions used by him against many a member of the congregation, and when the great dispute arose in the time of H. Nieto, he sided with the opponents and drew upon himself the wrath of the Mahamat, who record in their

minute-book the great dissatisfaction they felt at Ibn Danon's constant abuse of the generosity they had shown towards him. They then dismissed him from his official position as "Rubi" in the year 1705. Ibn Danon's name occurs still amongst those who wrote, in 1720, laudatory commendations on the versification of the Psalms made by Daniel Israel Lopes Laguna, of whom we shall speak later on, and he follows immediately upon the commendatory introduction of H. Nieto. There, as well as in the letter which he had written twenty-five years previously to H. Sasportas, he signs himself "Hamar Veheani," *חמר וְהָנִי*. How much these two words contain, and how deeply they allow us to look into the heart of a man who had given all his time and energy to the pursuit of study and learning, and whose life after all was far from being a happy or contented one!

בְּרַכְתְּךָ אֶתְנוֹן



AN AUTOGRAPH MANUSCRIPT OF IBN DANON.

Ibn Danon has left only a few writings. The title page of one I produce here, it being evidently an autograph written partly in Amsterdam and partly in London. On the flyleaf we find the date 5454 London, and also a laudatory note about the Haham Sel. Aclion as well as upon Mossch Ibn Danon. To him we also owe the first known Hebrew Elegies on English Monarchs, on Queen Mary in 1694, on King William the Third in 1702, and one in 1700 on the young Duke of Gloucester. These poems were copied very neatly by Selomoh the son of Isaac da Costa Athis, who will attract our attention later on in connection with Haham Nieto. Ibn Danon died in the year 5487 and was buried on the 25th of Kislev.

Much more closely connected with the Synagogue as such was the precentor or Hazan David Pardo, who came immediately after the death of H. Ishac Israel de Avila, to take his place as Hazan and Rubi of the

children of the "Aleph Beth." He was elected 18 Ilul, 5441, the Gabay being Abraham Berael, on the same day and by the same persons who elected H. Jacob Abendana. The salary which he drew for the first ten months was £16 13*s.* 4*d.*, his appointment taking place in the third month of the year 5442. He held the office exactly twenty years, and his salary was raised, towards the end of his life, from £20 to £50. He died in the year 5461 shortly before the opening of the new Synagogue, having drawn in that year only six months' salary. He signed the Escama together with Aylion on two occasions, in 5454 and in 5460, each time putting distinctly *ר"ו i.e.*, Reader or Hazan (*v. p. 25*). Hazan David Pardo was certainly the most learned Hazan the congregation has had from its foundation. More than a century elapsed before it obtained the services of a Hazan who commanded a similar respect of scholars here and abroad. David Pardo was the grandson of the Hazan David Pardo, who through a clever trick was able to accomplish the desired union of the three Synagogues in Amsterdam. Each of their representatives wished to have the honour of being the first to sign the deed of union. David Pardo presented each of the representatives with a separate text, which he allowed them to believe was the declaration to be signed by the others afterwards.

David Pardo himself was not only a good reader and performed his duties to the satisfaction of a very punctilious and a very exacting audience, but he also excelled as a writer and a scholar. The duties of the Hazan are clearly set forth in the Escama, which regulated his mode of reading in the Synagogue, and which stipulated the relation in which he stood to the Parnas and the manner and order in which the calling up of the people to the Law should proceed. The following Ascamoth, taken from the final redaction in 5545, gives a vivid picture of the system observed by the Mahamad in the order of the Synagogue Service:—

VII.—PRESIDENCY IN SYNAGOGUE.

That there may be always preserved in our Synagogue that regularity and good order, so proper in itself, and so necessary to the decency and devotion which should be observed therein—

1st. There shall always be in the Synagogue, during the time of prayers, some person to preside therein; which presidency shall belong, in the first place, to the presiding Parnas of the nation, and in his absence, to the other Parnassim of the Kaal, beginning with him next in rotation for President of the nation, and the others in their

turn ; and after these, the Gabay of the Kaal ; after these shall follow the Treasurer and Parnas of Heshaim, the Parnassim of Hebra, the priority being with him that may be in the six months of his duty, the Treasurer of Betholim, and the Parnassim of the said society, the priority to be also with him who may be in his presidency ; afterwards, the Parnas of Terra Santa, and the Parnas of Cautivos ; after these shall follow the Elders of the nation according to their seniority in age ; after them, the Haham of the Kaal, and in his absence, the gentlemen of the Bethdin, according to seniority ; and finally, there not being any of the above-mentioned persons in Synagogue, the eldest Yahid shall preside.

- 2nd. The said Parnas Presidente, or whoever may preside in his absence, according to the above order, shall give leave in Synagogue at the accustomed time to begin prayers ; and if it be on an occasion when Misvot are to be given (to do which it would be better that the Parnas Presidente or one of the Mahamad should be present), he shall distribute them among the Yehidim or Congregantes, as he may think best, so that he do not give any to a person who, according to the Asciamot, may be unworthy thereof, and that he do not give a Misva to any person under thirteen years of age, except it be to say Aftarah, Ashem-melech, or Kadish ; but if these three Misvot, as well as the Misva of saying the Zemirot, shall have been given by the Parnas Presidente, it shall not be given to any other, unless from the absence of the person or persons to whom the said Parnas has given them. Also the Misva of Levantar Sepher, it shall be done with the approbation of the majority of the other Levantadores, and with permission of the Mahamad.
- 3rd. If any person shall have begun to preside in Synagogue by giving leave to begin prayers, and afterwards another person shall come who is before him in the said presidency, such person shall enter on the presidency, giving the Misvot, unless the first person be already at the Echal, or has gone up to the Theba to give them.
- 4th. In case any person to whom the Parnas Presidente, or he who presides in his stead in Synagogue, shall give any Misva, or whom he shall call to Sepher, shall refuse it, he shall pay a fine of £10 for the Sedaca, except he make a satisfactory excuse to the same President, directly in Synagogue, or afterwards in Mahamad, in presence of the person who gave him the said Misva.

- 5th. Also, should any person rise in Synagogue to oppose or reprobate any of the orders of the Mahamad, or of him who may be presiding, or contradict or offend the said President in the said Synagogue or in its court, or form parties in any place to oppose the orders of the Elders of the nation, or of the Mahamad, or distribute papers murmuring at or reprobating any of their orders, he shall pay such a fine as the Mahamad shall deem proper according to the nature of the offence, not being, however, less than £10 nor more than £20.
- 6th. To impose any of the above-mentioned fines, it must always be done in complete Mahamad, but if the person incurring them should represent to the said Mahamad, and the said Mahamad should judge, that he has no effects wherewith to pay them, they may commute the said punishment by his going upon the Theba on the day and hour which the said Mahamad shall appoint, during the time of public prayer, and within 30 days after his having incurred penalty, and in an audible voice asking pardon of God and of the Kaal for his offence.
- 7th. At any time when Sura is to be made in Synagogue, either for the celebration of Nuptials, or Berit, or other particular cause, the Parnas Presidente, or he who presides in his stead, may call up to Sepher and give Misvot to persons belonging to the congregations of German Jews, who may be relatives or friends of those who are interested in such Sura, provided always that the giving such Misvot, and calling up to Sepher, are not considered as entitling such persons to be admitted Yehidim of the Kaal; and on such occasions of Sura, it shall not be permitted to call up more than two persons to Sepher, besides those usually called up on that day, except on the days of the "Bridegrooms of the Law."
- 8th. In the prayers of Rosh ashana and Kipur, and in Purim in the reading of the Meguila, where it is customary for the Hazan to be accompanied on the Theba, no one shall accompany him except the Haham of the Kaal, and any one of the gentlemen of the Bethdin, or of the Hazanin of the Kaal or of the Hebra, whom the Parnas that presides shall appoint, these being the fittest persons to check any error which the Hazan who reads might commit.
- 9th. When any person of our nation may be ill, and shall desire a Rogativa to be said for him in Synagogue, he shall first send to

ask leave of the person presiding therein, and neither of the Hazanim shall say it without such leave, all this tending to our happy union and preservation."

He was closely watched lest he should commit mistakes in the reading of the Law, for then he would have been fined 5*s.* for each mistake he had committed. In one of the account books of the congregation we find that one of the new Hazanim was fined (in the year 1701) 15*s.* for three mistakes on one occasion, and on another, 5*s.* If this operation of fining continued regularly every Sabbath throughout the year the result would be that the Hazan, instead of receiving a salary from the congregation, would remain its debtor. I have not been able to find, however, in the older books of accounts any fines referring to mistakes made by Hazan Pardo. Of his income we see that besides a regular salary, which in the year 5459, as already mentioned, was £50, he also received £10 assistance for the rent of the house, £3 on Purim and various other gifts on the festivals, coals for the winter and 80 lb. Masoth for Pesah. I take here only the accounts for the last year of his life, 5460. He must have had a very large family, for the Haham Aylion obtained only 56 lb. of Masoth and the Rubi Ibn Danon only 32 lb. He received also 15*s.* on the eve of Pesah, Sebuoth and Rosasannah, and as he was still a witness of the laying of the foundation stone of this Synagogue, he got a gratuity of £2, Rubi Abraham Judah Leao £1, and Ibn Danon 15*s.*; whether he received anything for making the Cabafias (Tabernacle), as given to R. Isaac D'Avila on former occasions, I have not been able to ascertain. Of his literary and artistic work I will mention the latter first, as we owe to him one of the oldest and at the same time one of the most beautifully written scrolls of the Law, of which I give later on (p. 126, a photographic copy. The handles are of silver, and on the right hand handle we find the following inscription in Hebrew, :-

נכתב על יד הסופר
דוד פאודו חוץ דקק
לונדרים ביצת לבך
את הוה.

to the effect that it was written by the Hazan David Pardo, in the year 5452, and on the left handle, that it had been the property of Isaac Rodrigues Mogadurro.

אשר חנן אלהים את
עבדו יצחק רודריגז
מוגדוירו י'צ'.

Next to that is written: "Dado por legado a este Kahal no anno 5521."

But this is all of mere local importance; of more general importance is a small publication of his, which from the day of its printing (at Amsterdam 5546) has run through many editions and has been reprinted over and over again in Amsterdam, Leipsic and many places on the Continent. The book is dedicated to the Mahamat, Abraham Israel Enriques, Jacob Gomes Serra and Aaron Pacheco, and it has the approval among others of Haham Sasportas in Amsterdam. The title of the book is *Shulhan-Tahor*, שולחן טהור. It is an abstract of the *Shulhan Arukh* of Caro containing all the laws and ceremonies of a practical utility, condensed into a very small form. Here I must pause for a minute to draw attention to a curious fact in the literary development of the Spanish and Portuguese Jews. The very same work, which is a production of David Pardo himself and not a posthumous work of his grandfather as some have asserted, is soon afterwards translated by him in Spanish, for the convenience of the congregation, under the title *Compendio de Dinim*, par David Pardo, Hazan del K. K. de Londrez: Amsterdam, 5549, dedicated, curiously enough, to Ishac Nunnes Belmonte, "Conde Palatino y Residente de su Majestad Hispanica" in the United States of Holland. The book in itself follows on the whole, the same tendency as is manifested throughout in the Spanish and Portuguese works of the seventeenth century, and is in a condensed form a kind of hand-book of all the ceremonies, Laws to be observed by Jews. It is worth noting that in 1707 appeared in English, S. Ockley's translation of L. Modena's *History of the present Jews . . . Their Customs, Ceremonies, etc.* (London). Whenever such a book appeared in Hebrew the general ignorance of Hebrew by the Marraños made it an almost absolute necessity to have it translated into the Portuguese vernacular understood by the majority. Only one or two examples may be mentioned in this connection. There is a book called *Shulhan-Hapanim* also containing an abstract in Spanish printed in Hebrew characters in Salonica in 1568; the same book was reprinted by Mossch Altan in 1609, this latter being merely a transliteration of the former into Latin type. This change marks at once the difference between the Sephardim of the East and the Sephardim of the West. The latter retained the use of the Latin alphabet. However insignificant the difference may appear at the first blush, it was yet one of the causes, nay the most important cause, which gave to the Sephardim of the West the possibility to take part in all the great problems of modern life, because it kept them in contact with the modern literature of the West. Latin, the language of science, of art, and of all the progress of mankind, was written in these characters. They were thus able to share in the conquests of the spirit and to work hand in hand with all the scholars of the time in all the great pursuits of the mind. The Latin characters kept

the literature of the West an open book to them. Thus it happened that as the Hebrew language was not sufficiently well understood at the beginning the knowledge increased soon afterwards. Spanish and Portuguese became to them almost equivalent in sanctity to Hebrew. And it came to pass, that an attempt made early in the eighteenth century to translate the prayer book into English was sternly suppressed as an attempt to sow heresy in the Community, and to introduce innovations that would shake the very foundations of the truth. Similar Spanish small books of prayers go hand in hand, and run parallel, with these manuals of Laws. Only one or two may be mentioned here, as they are contemporaneous with the book of Pardo, and were probably intended to be companion volumes to his book. There is the *Libro de las Bendiciones*, printed in 5445 in Amsterdam. We must guard against a possible misconception concerning these books, especially as we find that all the old prayer books which were translated into Spanish, did not even contain the Hebrew text, and therefore it might be thought that they were intended to supplant the Hebrew and to be used in the Liturgy in the Synagogue. Nothing could be further from the truth. All these books served exclusively for private devotion, and even the first English translation of the Sephardic prayer book due to Isaac Pinto, which appeared in New York in 5526 (1766), although it contained only the English part without having a single Hebrew word in it. No one would assume for a moment that they prayed in New York in their Synagogues in English alone.

Hazan Pardo did not live to see the opening of the Synagogue of which he had helped to lay the foundation. He was succeeded by Hazan Isaac de Chaves, whom we henceforth find countersigning the Kethuboth written by the Haham (H. H.) Nieto from the year 5460. The Samas in ancient times was more than a mere beadle, he was the handy man of the congregation; he had to attend to the Synagogue, to look after the poor, to give notice of meetings to the various members of the Mahamat; he had to help in sending the people abroad. The work grew so much, from the time they had imported the Samas, Selomoh Lopez, from Amsterdam, together with H. H. Sasportas, and who at that time was also expected to act as surgeon, the fee for each letting of blood being fixed at 1*s.*, they had to appoint an assistant Samas. He would sometimes go, instead of the Samas, with the Sohet and a member of the Beth-Din, to attend to the grinding of the flour for Pesah for which he was paid £4 13*s.* 6*d.* in the year 5460, the assistant Samas for that year being Isaac Purim. He had also to see the people off at Gravcsend as in the case of the year 1689, and when it happened, as it did on that occasion, that people were going abroad to Leghorn shortly

before Pesah, he would have to take the Masoth for their journey. Lopez was succeeded by Samuel Levy as Samas, whose salary was £12 per annum, besides the regular gifts on festival occasions. He died in the year 5459. He was a nephew, if not a son, of Benjamin Levy, whom we met as Hazan and assistant Hazan in the time of Joshua da Silva, and before. At the opening of the new Synagogue, or shortly before it, we find also another Samas in the person of Abraham Nunes da Almeida at the same salary of £12. In 5461 he was paid £6 for half the year.

When the new Synagogue was opened on the eve of Rosasannah 5462 H. H. Aylion had gone to Amsterdam, the Hazan Pardo had been gathered to his fathers, the Samas Samuel Levy had gone to his eternal rest. A new Hazan had taken his place, new persons had entered upon the scene, not to undertake new duties, but to continue in a new spirit the work which had been so beautifully and so carefully prepared for them, and to begin a new era of intellectual development and social prosperity, such as the Community had never seen before and which has scarcely since been rivalled. In the course of the next twenty-five years, during which H. H. Nieto presided over the destinies of this congregation, the work reared by his immediate predecessors upon solid foundations was carried on according to the three principles, of worship, of study and of charity, and the hopes of the founders were realised to their utmost extent.

Before entering upon a description of the events to follow, I have still to describe, though curtly, the cycle of religious ceremonies, and the part members and officials took in them during the years following from the foundation of the Synagogue to the day of the opening. I must also devote some space to a description of the foundation and building of the Synagogue itself, of the amounts collected, of the gifts made, and the promises offered, referring also to the persons directly connected with it, and draw up, if possible from the scanty material at my disposal, an inventory of the things found there, at the opening of the Synagogue.

Proceeding in chronological order I will thus try to resuscitate the life within the old Synagogue in which the people had been worshipping for more than a quarter of a century, to follow step by step the various ceremonies and duties performed therein. We are still as it were standing at the beginning of the new year 5460, with which the original year and the accounts for that year begin. Out of the moneys collected a certain sum was allocated to satisfy the needs of the local poor, and had been judicially distributed to those whom the congregation and the Gabay of the Sedaca thought worthy to receive the assistance. It would be invidious to mention the names of those who received grants

on that day, suffice it to say that no less than £31 10s. were spent in "Repartição de Rosasannah." On the next day in accordance with the old "Escamot" Isaac Rodrigues Portello was elected Hatan Torah, and Samuel da Costa Alvarenga Hatan Beresit. We shall meet them again on the day of Simhath Torah, when we shall discuss the various ceremonics connected with these two Bridegrooms of the Law.

For the time being let us follow the worshippers who enter the old Synagogue, and let us cast our glance around in order to see what was to be found there, to ascertain to whom the congregation was indebted for all these things. Some of them, such as benches and a few candlesticks of brass, or as they put it, of "yellow copper," were bought by means of the Sedaca, but the larger number were offerings made, as a rule, by persons elected to act as Bridegrooms. Thus, in the first place, the Tebah and the steps and four copper candlesticks were given by the Parnassim Isaac Israel Nunes, Abraham do Porto, and Jacob Gomes Serra in the year 1675 when the Synagogue was rebuilt, together with the covering of the Tebah of plain red cloth with silver fringe, and also a cover for the Sepher. On the Tebah stood a pair of old candelabras of yellow copper, which were the gift of Isaac Vaes Nunes when he was Bridegroom of the Law, and a similar pair stood in front of the Ehall, also his gift. The Synagogue was lit up by a large number of candles in copper candlesticks and candelabras, one of which held sixteen candles and another six candles, these being the gifts of Joseph Francis as his Finta for Bethhaim, and three more chandeliers of six candles each, made at the opening of that Synagogue in 1675. Thirteen similar candlesticks, all of copper, were distributed over the Synagogue, some placed in the gallery of the ladies, and some serving to light up the stairs leading to the gallery; these were bought by means of the Sedaca.

In front of the Ehall there was burning one Tamid of yellow copper, and two more were kept there for the purpose of burning in honour of the dead. This system of lighting lamps in honour of the dead, was a very ancient one. Amongst the first persons who left legacies to the Synagogue was Abraham Rodrigues Marques, who distinctly stipulated that lamps should be lit for him during the first year after his death, and also that certain prayers, Escaua and Kadish should be recited on special days during that year, and at the end of each year on the eve of Kipur. For that purpose he left £30. We need not consider now the benches with their boxes or the Banca of the Parnassim with the two candlesticks, which were made in the year 1675.

Turning now to the Ehall, we learn that it was made of walnut by order,

and probably at the expense, of the Parnassim Abraham Rodrigues de Francia and Joseph Mendes Bravo, whilst the curtain of safety with silver points and fringes was the offering of Samuel Alvarez when he was Bridegroom of the Law, and Abraham Rodrigues Marques had in his lifetime offered to the Synagogue four silver candlesticks, which were now lit up in front of the Ehall, as it was the day of Rosasannah. Of these two were larger, weighing 178 ounces, and two were smaller ones, weighing 52 ounces. These were placed that day on the Tebah. Inside the Ehall now that the doors are open, we see at least two scrolls bought from the Widow Carvajal, which were offered to the Synagogue by the Bridegrooms Jacob da Miranda and Selomoh Medina, who provided also special coverings for them. There were two pairs of Romanim bought by the Parnassim Abraham Rodrigues de Francia and Joseph Mendes Bravo, in accordance with decisions arrived at on the 23rd Ylul, 5429, from the proceeds of the goods left by Donna Deborah Israel, after all the expenses of her burial had been defrayed, and money set aside for the lamps and the oil which were to burn the first year. The silver pointer which was used for the Sepher, as well as the spice box of silver, were also bought at the same time, whilst Mr. Benjamin Levy, whom we have mentioned more than once, had offered the silver cup when he was Hatan Torah. Besides these crowns there was also another silver crown in the Ehall weighing 97 ounces, which was offered by Abraham do Porto. Three silver plates bought in the year 1675 with money belonging to the Synagogue, weighing 22 ounces, were to be used on the fast-days and on Purim, as will be seen later on.

The Hanucah lamp of copper, if I read an old inventory aright, of the year 1675, written in a very small hand and the ink very faded, was the gift of Selomoh Medina. In the Ehall we also find a Meguila, and close to it is a tablet or pair of tablets of wood for the "Homer," the gift of Daniel da Silva, and last, though not least, the Ten Commandments, spoken of before in connection with D'Avila, which alone seem to have survived the change which overtook the old Synagogue, after the new Synagogue was built, for I recognise in the painting reproduced here (p. 35), and now preserved in the Vestry room of the congregation, the old panel which once adorned the Synagogue of 1675. Many more silver objects and ornaments could be seen in the Synagogue prior to the great theft, in Ilul, 5449. The Synagogue was then robbed of four and a half pairs of "Romanims," the fringed Tebah cover, a pointer, spice-box, and plate, and besides many silver clasps torn from books, which were taken from forcibly opened "Gabetas." Neither the reward of £5 nor the penalty of Herem brought the things back. All the old silver and many of the objects mentioned seem to have disappeared

except the Sepharim, some of which are now very difficult to identify. As to the silver then extant in the Synagogue, we find a very ominous remark in the account book of the year 1703, to the effect that £225 15s. were realised by the sale of old silver. Besides these Sepharim, which at the time were kept in the old Synagogue, three more are known to have been deposited there; one by Isaac Nunes, with a silk mantle and silver Romanim; another, belonging to the widow of Jacob Cohen of Jamaica, was placed there by the order, and probably at the expense, of Joseph da Silva and Jacob Gomes Serra, and a third belonging to the Haham Isaac Israel D'Avila, already referred to as one of the Beth-Din and head master of the Talmud Torah, was deposited there by order of Abraham do Porto. One curious item which throws a remarkable light on the situation at that time, and which has evidently disappeared a long time ago, is found in the inventory, that is, they had also two guns, with powder and shot for the protection of the place. These were bought in the year 1674, at a cost of £3. These may afterwards have been transferred to the Beth-hahaim, and may have been used for the purpose of protecting the burial-ground, which at that time was outside the confines of the city. Such seems to have been the status of the Synagogue in the year 1676, when this inventory was drawn up. For on the 28th Adar, 5436, a resolution was passed, more stringent than that in original Escamot, making it obligatory for the outgoing Gabay to give a complete inventory to the incoming one. The additions which have since been made follow the old example; more scrolls of the Law were added, and one or two more of the silver plates used during the service or in connection with it. Curiously enough, I have not yet been able to find in the very oldest inventory of 1676 the basin and ewer for washing the hands of the Cohanim before they walked up the steps of the Ehall, in order to pronounce the priestly benediction on the solemn days of the year.

Amongst the workmen who assisted in the work connected with the *old* Synagogue we find some Jews taking part, such as David Fels, who made the steps of the Teba and Ehall, for which he was paid £20, Aaron de Chaves, who painted the Ehall and gilded the columns and did other minor work connected with it, for which he was paid £16. Besides these, Jacob and Joseph Tudescos and Mosseh Ben David, also Tudesco, were employed in moving the things in the Synagogue and in giving a helping hand in general, for which they were paid £2.

Having thus far made ourselves acquainted with the interior of the Synagogue, we shall now follow up the ceremonies performed therein.

It is a Roshashana morning.—The service is proceeding as usual, Hazan Pardo or one of the boys of the Talmud Torah has finished the first part of the

service, the Hazan has read his part, the Parnas is ascending the Tebah, and in accordance with the Escama, various prominent Yehidim, are called up to the Law, as decided by the "Sortes," following the order in which their names have been drawn out of the boxes. At the same time a strict watch is kept on the members present that they should not speak too loudly, or venture to go out whilst the scroll of the Law is being lifted up or during the reading, for if they did so they were sure to be heavily fined, at least £5 for every offence. Thus we find Mossch de Caño being fined £5 in the year 5461 for having spoken too loudly in the Synagogue. Fines were also announced at that time as having been imposed on two gentlemen who had refused in the year 5460 to serve as Parnassim, each one paying £20, namely, Isaac Lopes Pereira and Isaac Israel Correa. In the following year a similar announcement is made from the Teba. Abraham de Brito, Daniel Penso, Jacob Mendes de Brito, and Selomoh de Medina had each been fined £20 for the same offence. In the year 5462 there are no fines entered, for no one had refused to act as Parnas. It was the year in which the new Synagogue was to be opened; we find, however, that the Hazan—that is, the new one who had just taken the place of Pardo—Isaac de Chaves, is fined no less than three times for mistakes which he had made in the reading of the Sepher. The people are being called up, offerings are made by the one or the other either in memory of the departed, or as gifts for the Synagogue "Promessas," which were afterwards entered by the Gabay in his account book; but all detailed entries cease from the year 5460, thus depriving us of the means to follow more clearly the individual element in communal life, of ascertaining what pleased one, over what another wept, the anxiety of the fathers or the sorrows of the children, the gratitude for recovery after a serious illness (*hagomel*) or the interest which was taken in the births, weddings or Barmitzvah amongst the members of the congregation. The Shofar is blown and the regular service comes to an end in the usual way. In the afternoon they went close to the Tower-bridge and perform their old ceremony of "Vetashlih." This signified, throwing their sins into the water, in order that they might sink deep to the bottom, in accordance with the biblical passage recited on the occasion. The third day finds them assembled in the Synagogue on a day of fasting, and the silver Taça are carried round the place by the Haham, the Parnass or Gabay, to be filled with the small coins of the worshippers, money which would afterwards be distributed among the poor, £1 11s 6d. being the amount collected in the year 5460.

The great fast day, the day of Kippur, is now approaching.

Preparations are made to meet it with due reverence. Amongst the expenses of the year 5434—when the old Synagogue was rebuilt, we find a solitary entry which does not recur afterwards. Mosseh Mocatta is paid £1 10s. for providing the citron and the leather thong for the “malcut” (malekuth), £2 14s. were paid for a similar thong and a palm leaf (Lulab) in the year 5435. This leather thong or whip is used by the people on the eve of Kippur, for the purpose of self-chastisement and humiliation, being the eve of the day of Atonement. On that day the wax was bought from Sepolino, amounting in 5460 to £43 16s., and it was to last for the whole year. Some of it was afterwards sold to private members, who wanted to have candles of their own burning on that day in the Synagogue, which sale brought in £8 17s. In the year 5462, when the new Synagogue had already been opened, they spent £70 on the wax for the year. £10 15s. for wax was sold to private persons; offerings for £10 14s. were made on the occasion that people were called to the Law to purchase therewith wax for the Kippur candles. The Ascamoth provide the following order of offerings and collections :—

OFFERINGS AND COLLECTIONS IN THE SYNAGOGUE.

As the great and necessary expense of our Synagogue, as well as the charitable assistance given to the poor of our nation, are supplied from the Sedaca fund, it is just that the sufferings of the said Sedaca should precede all others thereof :—

- 1st. When any of the Yehidim or Congregantes shall be called to Sepher, he shall be obliged to offer at least one offering for the Sedaca, or for oil, which is likewise for the fund of the Sedaca ; and at all times when any person shall offer either from having some Misva given him, or from his own private devotion, the first offering shall always be for the Sedaca, except when being called to Sepher he may choose to offer for oil, but then the next offering he may make shall be for the Sedaca, and afterwards he may offer, if he choose, for the following purposes, or for either of them, namely, for Heshaim, Hebra, and Betholim, Shaare Tikva, Beth Haim novo, Terra Santa and Cautivos, Hazanim and Samas. The same order shall be observed in offerings made at the house of Noivos or Baal Aberit ; and on occasion of a Berit an offering may be made for the Baal Aberit, and for the Samas of the Society of Baal Aberit, but no offering shall be made of less than one shilling ; nor shall offerings be made for the health

of any person, except by any one called to Sepher, or who says Astarah, or on occasion of a wedding or a Berit.

2nd. On the Shabatot preceding the three festivals there shall be made the Nedabot of Shalosh Peamim, and every Yahid not offering in each of them shall be charged one shilling ; on the 2nd day of Rosh Ashana, or on Kippur Day, a Nedaba shall be made for the wax of the Synagogue ; and on the 1st day of Sebuoth a Nedaba shall be made for Heshaim likewise on the morning of the 7th day of Pesah, one for the Hebra : on the morning of the 1st day of Pesah, one for Betholim ; and on the day of Kipur one for Shaare Tikva, and no other Nedaba shall be made unless it be on some urgent occasion by order of the Elders of the nation.

As soon as the fast was over, preparations were made to establish the Cabaña inside the yard of the Synagogue. As a rule it was made by Judica da Silva, for which she was paid £6. On the eve of the holiday of the year 5460 a sum of no less than £24 was distributed amongst the poor and also amongst the various officials (the same amount is given in the year 5462). The eve of the last day of Succoth and the last day itself, belonged to the two Bridegrooms of the Law. They had special privileges on this day ; they could call up and pay respect to whom they chose, and special honours were paid to them as regards seating, etc., being the persons whom the Synagogue chose to honour on that day.

In order to emphasise the symbolic meaning of these two men being wedded to the Law, and to give outward expression to their rejoicing, it had been the custom in ancient times, to hold dramatic performances. In these and other local festivities, such as decorating the Synagogue, they had probably been too lavish in their expenditure, for in the year 5434 a law was passed to the effect, that the "Noivos Dela Ley" should no longer make arches of myrtles, but only decorate the Synagogue with gilt leather, to hang tapestries and to ornament the candlesticks with flowers. They had afterwards various festivities in this house, but before leaving the Synagogue they would make their offerings of at least £10 each. In that year, and even a few years before this date, coming events had cast their shadows before. The mind of the congregation had already turned to the desirability of building a new and larger Synagogue, and we therefore find the Noivos of the year 5458 beginning to make offerings towards the building of the new Synagogue. It so happened, that at that time, and probably a few years afterwards, the people were only too anxious to take their share in communal duties, to rejoice with the rest in the religious prosperity of the congregation,

and were proud to be called up to associate with the regular reading of the Law in the Synagogue; but a time would come when people would be less inclined to take their share in the work, and it was therefore decided that in such an emergency the Haham and a member of the Beth-Din should be called up as Noivos, with this practical addition, that although they were expected to offer towards the funds of the congregation, but in view of the limited income which they always had, and not being called up by their own choice, merely as a kind of honorary and honourable substitutes, it was decided that the amount offered by them, should in no case exceed £10 for each person and should be paid for them by the congregation. The institution of offering was thus to be kept up. Happily no such contingency arose at that time, and this law was merely a precautionary measure for the future.

The following is the wording of the Ascamah respecting the "Noivos de Ley," as contained in the edition of 5545.

"It being a custom in all congregations of Israel to have two persons appointed to celebrate the festival of Simha Torah, for the keeping up of the said custom in this our Kaal, and for the celebration of so great a Misva, with all due solemnity and decency :—

"2nd. Each of the said Noivos on the day of his festival, shall distribute the Misvot in Synagogue, giving first a list of them in writing to the Parnas that presides; but he shall not give any Misva to a person who conformably to the Ascamot is unworthy thereof, nor appoint any person to say prayers except the Hazan of the Kaal, or to preach, except the Haham of the Kaal, or in his default some one whom the Mahamat shall approve, nor shall either of the said Noivos make a donation to the Sedaca on account of the said Misva, but each one shall pay £4 for the wax of the Synagogue, and each on his day may call to Sepher as many as nine persons, besides the two Noivos and the Maftir, and the presiding Parnas, and the vice-president, or in their default those that follow in the presidency of the Synagogue, shall accompany therein the said Noivos, seating themselves by them in their order according to custom.

"9th. At any time when the Haham, or other officer of the Kaal, shall serve this Misva, neither of them shall offer at Sepher, more than £6 on his day, and £4 on his colleague's day, and the Sedaca shall pay for them the money they offer, and the Parnas that presides shall distribute the Misvot in Synagogue.

"10th. All the above-mentioned fines for the refusal of Hatan Torah, or

Hatan Bereshith, shall be for the Sedaca; but of each £25 to be paid by persons elected at the first election, £20 shall be for the undermentioned officers of the Kaal, except one or more persons should offer for the said Misva, who have not served or fined for it; the said £20 shall be paid after Sabat Bereshith in the following proportions, namely: to the Hazanim two-fifths; to the Samas one-fifth, and the remaining two-fifths to be at the disposal of the Elders of the nation at their annual meeting."

The winter approaching, the Sedaca again had to assist and did assist the people; paying rents for them and the doctor, who at that time was Dr. David de Pas. 580 sacks of coal are distributed amongst the poor, the officials also obtain a certain amount in coin, and Scotch coal is specially provided for the schools. On the fast of Tebet, 5460, as well as on that of Esther, the plates are again handed around and they bring in £1 os. 10*d.* and £2 9*s.* 6*d.*, whilst the Nedaba for Sucot amounted to £10. On Purim the Meguila is read by the Hazan in the morning; two plates are passed around, one for the "Meyo Siclo," and one as usual for the poor. They bring in £23 1*s.* for that year. Purim was the general holiday on which the people would indulge in masquera- ding and in other performances describing the persecution of Haman in the time of Ahasuerus and the miraculous delivery of the Jews. Illuminated Megillot with scenes describing the events told in the scroll are not rare, and must have been very numerous in ancient times, though not used as such in the liturgy proper. The congregation at Amsterdam in the old Escamot had already forbidden in the year 1639 (No. 16) any dramatic performance or any other kind of performance in the Synagogue. Our Synagogue went a step farther than this, and, not quite in olden times but a little later, they passed the following Escamot. They may have been prompted to do so in consequence of the English law, which forbade the appearance of any person in the streets with a mask on his face. The custom of making a noise when the name of Haman was pronounced during the reading of the scroll of Esther is very old indeed, and Purim was the day upon which much liberty was allowed to the people, and especially to the children in the Synagogue; it was a time of festivity, of frolic and jollity. As far back as the period of the Geonim, Purim-plays must have existed, masquerades were known to have been much favoured in the fourteenth century in the west of Europe. It was a day of merry-making and of rejoicing, but it was sternly prevented from passing the threshold of this Synagogue. It is rather curious that Moses Zacutto, the first modern Hebrew dramatist, who died in the year 5458, was mourned by the

congregation in London, and more than one member of the Community being called up in the month of Kislev, made an "escava" on the 9th of Kislev for the Haham Zacuto. On the 19th, offerings were made "Honras for H. H. Zacuto," a large number of the people joining in that expression of lamentation for his death. Paragraphs 1 and 2 of Escama 34, reprinted here, deal with the Purim play : -

"1. That in future no person of our nation of either sex, or of any age, shall in Purim, or at any other time of the year, appear in the streets in masquerade, or disguised in the dress of the other sex, though it is only to go from one house to another, this being as well in violation of decency, as of the laws of God and of this kingdom; and whoever shall do so in defiance of this prohibition shall be fined by the Mahamat in a sum not exceeding five pounds for Sedaca.

"2. Also in future, on the evening and morning of Purim while the Meguila is said, or at any other time, no person of whatever condition, age or sex, shall beat, or make a noise in Synagogue with a hammer, or any other instrument, since, independently of the scandal such a bad custom would give rise to, it may prevent many devout persons of our congregation from going to Synagogue on these occasions; and should anyone transgress this order, the Mahamat in complete Mahamat shall fine him in a sum not exceeding twenty pounds for Sedaca."

The above is the English translation of the Spanish Escama No. 39.

Pesah is now approaching, and preparations are made for obtaining proper Masoth. Purim, the assistant Samas, together with Benjamin de Castro, are sent, at a cost of £4 13s. 6d., to the mill on the 13th of Adar to superintend the grinding of the flour. Various ingredients are bought for the preparation of Haroset, which would be distributed afterwards together with the Simurim, to the members of the congregation, also Masoth, close upon 2,500 lb., at a cost of £55 10s. 4d., would be distributed to the poor and to the officials. Those entrusted with the making of the Simurim were Judica da Silva and Jacob Bellizario, but the latter alone was entrusted with the making of the Haroset, for which he was paid £3 os. 8d. £24 10s. were distributed amongst the poor on the eve of Pesah without questioning whether they were Portuguese or not. In the same way the Masoth were given to a number of people, of whom some are Portuguese and some are not, some are local poor and others foreigners staying here for a short time. Some of these latter lodged either with a certain Valencia or with a Tudesca, Rosa, to whom the congregation paid the cost of their maintenance. During the following month, as on every quarter of the year,

rents were paid for the poor and for some of the officials of the Synagogue, moneys were sent to Amsterdam for the Saliach of Belgrade, and for the rescue of those captives whose case had been presented to the Community through the intermediary of the Amsterdam congregation.

Sebuoth is coming round, and we find that in ancient times they spent £2 for putting flowers in the Synagogue on that day. As on the 7th day of Pesah so on this occasion, the then Haham was called up, in his case for the last time whilst in office as Haham of the congregation, for the next Sebuoth saw H. H. Aylion no longer here. At the end of the year 5461 he had accepted a call to Amsterdam, the congregation here giving him a gratuity of 50 guineas when he left on the 12th of Hesvan, 5461. The poor got their portion partly from offerings made during the two last festivals and partly from other offerings and the regular income of the congregation : "Impostas" and "Promessas." Another source of income was the rent of the sale of the Kasser meat. Pious legacies were made ; the people who departed from this world would not like their names to be obliterated from the memory of the Community, and so they left sums varying from £5 to £20, besides larger sums left on special occasions by prominent members. The roll of such bequests begins with the names of Marques, Carvajal and Berahel among men, and among ladies with Marques, Aries and Berahel, whose names are read even now on the night of Kipur. This has been growing for the last 200 years. The expenses for that year amounted to £1,706 3s. 3d., and the income to £2,640 7s. 10d.

With the feast of Tisabeab the Synagogue was transformed into a place of mourning. Black covers are placed on the Teba, all the ornaments are removed, and everything is done to bring home to the people the solemnity of the occasion. Soon the Shofar will be heard, heralding in the advent of a new year, when the same round will recommence. We have thus come to an end with the internal life of the Synagogue without exhausting the details, and without mentioning the persons who were called up or took part in one or other of the ceremonies described. Weddings were performed, a divorce had been pronounced, discussions had arisen, but one cannot dwell on them, for they are only of a temporary character,—they pass as the day passes, and are not of such permanent value as those institutions which I have tried to sketch briefly in the foregoing pages.

The sequence of offerings or the preference given to one over the other is mentioned above, and the fixed place each of them had in the established order of things, the Sedaca taking pre-eminence. Offerings for the maintenance of the congregation were obligatory, then, seen from the abstract of Ascemoth, followed offerings for various institutions,

for the Holy Land, for the rescue of captives and for other charitable purposes. One special kind of offering was made for the assistance of strangers, who had come over here and depended on the charity of the Community for their maintenance and for their travels onward. I cannot lay sufficient stress on this last chapter of income and expenses, which even equalled and sometimes exceeded the amount collected and spent for the local poor. To mention only the years 5460, 5461 and 5462, these being of the greatest interest, they are the turning-point in the history of the congregation, the transfer taking place from the old to the new, we find then, that no less than £252 were spent in 5460 for foreign poor, against £230 spent for local poor; in 5461, £311 spent in helping foreign poor and in sending them away; but for the local poor only £185; in 5462, £225 were spent for the foreign poor, but £312 for the local poor. It must, however, be borne in mind that the sums mentioned here as spent on the local poor is exclusive of the gifts made to them on the eves of festivals and of the coals and rent for houses in which they were directly assisted. The details specified here may appear of slight significance, and yet they reveal a complete state of administration and of order which has retained its character in the years to come with but slight alterations and changes. This same system of internal administration, the same pleas for charity, and the same way of meeting them, have continued and have survived from that time on.

When a new want makes itself felt in latter years, a new institution is added to those already in existence, such as the institution of helping poor orphans, or giving them dowries, or the establishment of new educational places in addition to those already in existence. The general lines are now definitely drawn and the work will continue precisely in the same way as we leave it now, through the years to come, one Hazan succeeding another, one Haham taking the place of his defunct predecessor, Parnassim and Gabayim changing from year to year, some unwilling to accept posts and others eager to take office, finances will flourish and decay, at times the number of members thronging the new building will be increased; at others the ranks will be thinned by apostates leaving the Synagogue for worldly reasons or through petty personal considerations. Human nature will assert itself sometimes and spite will vent itself not against the strong, but against the weak, will strike where defence is impossible, people would refuse to pay their Fintas or to take upon themselves the burden of communal work for no other reason than that of causing, as they think, mortification to one or another person whom they otherwise could not touch or hurt. But I am anticipating the future, and there is still a bright time of enthusiasm, of expansion, to be noted. That high feeling was still in force,

which lifted the Community to great events and made them bear cheerfully what, even at that time, must have been great sacrifices to collect sufficient funds for building a new and larger Synagogue, that would answer the requirements of the time and stand the test of coming generations. Whatever had been done in the old Synagogue would also be continued in the new one, as far as the internal worship was concerned ; the same prayers would ascend to the God of their fathers, who had led them so signally from oppression and persecution, from the Inquisition and the Santa Hermandad to a land of promise and liberty, where they could thank God with absolute immunity before the face of the nations, as from small beginnings they had been able to greatly increase, and so, from obscurity and from a life not clearly identified with Judaism, to emerge to one of worshipping openly in a Synagogue, and that they had also been enabled to establish themselves socially and politically on the firm basis of English liberty and English law. The zeal and interest displayed in the discharge of those communal duties, which they took upon themselves voluntarily, was merely the reflection of the energy and zeal displayed in their outward life, in their undertakings, and rivalled the indefatigable energy they showed to obtain a legally recognised position in this country. They intended to be loyal citizens and were only anxious for the opportunity of proving themselves to be such.

It is now time to turn to the history of the Synagogue and its building.

About a couple of hundred yards from the old Synagogue, there was a place known as Plough Yard, belonging to my Lady Littleton and Sir Thomas Littleton, occupied at that time by the following persons, some having stables there, others gardens and others some small houses, for which they paid a certain rent amounting altogether to £143 :—Madame do Porto, evidently the widow of Abram do Porto, had a garden there, for which she paid £6, and a Mr. Wcodcock, who paid only £3 for his, whilst the following persons had stables there: Mr. Stanier (probably Stainer), sometime Lord Mayor of London, who occurs more than once in the books of the congregation, and who seems to have been on friendly terms with them, then Mr. Pears, Captain Nicholson, Mr. Ricket, and Mr. Massey, each paying a rent of £10 yearly. Mr. Massey, who also had a house and stabling, paid £21 besides, Mr. Paige paid £12 for his stabling; some smaller tenements were let to Isaac Martines, Mr. Hassell, and Mr. Isaac Nunes Cardozo, paying each £6 yearly ; Mr. Cartes, Mr. Whitehead, and Mr. Heather paid £5, Mr. Holt £4, Mr. Fletcher and Mr. Dallin £2 each, whilst Madame Abby had stabling also there ; but she had given them up shortly before the heads of the congregation opened negotiations for taking over the lease of the land for

the purposes of building their new Synagogue on it. They had already been tenants of a small part of this land, for the butcher's shop was situated there. This shop brought the congregation an ever-increasing income from the sale of the meat, provided according to the ritual prescribed amongst the Jews, and they paid a rent of £12 for this ground. On the 24th of June, 1699, through the intermediary of Mr. William Dawes, they entered into communication with the ground landlord, who had been aforesome the Speaker of the House of Commons. On the 24th of June, 1699, they concluded the lease for 99 years, 61 of which were obligatory and the remaining 38 voluntary, at a rent of £120 the year, to be paid quarterly. The lease was kept in the iron chest of the Mahamad. The real indenture was made out on the 13th of November, 1699. The first payment of £30 was made through Mr. Dawes on the 6th of December for the preceding quarter, which had ended on the 29th September; in January, 1700, payment was made of £30 for the quarter which had ended on the 25th of December; on the 15th of May the third quarter was paid up to the 25th March; and on the 27th of August the last quarter was paid which had ended on the 25th of June.

INDENTURE OF 1699.

This indenture made the thirteenth day of November Anno Dom 1699 And in the eleaventh yeare of the Reigne of our Souy'eigne Lord William the third by the Grace of God of England Scotland Ffrance and Ireland King Defendor of the Ffaith etc. Between Dame Anne Poyntz alias Littleton of the Parish of St. Giles in the Felds in the County of Middx Widow and the Right Honoble Sr Thomas Poyntz alias Littleton Barrt Speaker of the Hono^{ble} House of Commons of the one part, And Anttonio Gomes Serra, Manasseh Mendes, Alphonso Rodrigues, Manuel Nunes Miranda, Andre Lopez, and Pantaleao Rodrigues Mogadoiro of London Merchants of the other part Witnesh That as well for and in Considera^cn of the yearely rent covenants and Agreements herein after reserved men^coned and contained on the part and behalf of the said Anttonio Gomes Serra, Manasseh Mendes, Alphonso Rodrigues, Manuel Nunes Miranda, Andre Lopes and Pantaleao Rodrigues Mogadoiro, their Executors Administrators and Assigues to be paid kept done and performed his for diverse other goods causes and considera^cns them the said Dame Anne Poyntz als Littleton and Sr. Thomas Poyntz als Littleton hereunto moving, They the said Dame Anne Poyntz als Littleton and Sr. Thomas Poyntz als Littleton, have Demises grantes and to ffarme Lett on and by these presents do demise grant and to ffarme lett unto the said Anttonio Gomes Serra, Menasseh Mendes, Alfonso Rodrigues, Manuel Nunes, Mirande Andre Lopez and Pantaleao Rodrigues Mogadoiro, their Executors Administrators and assignes, ALL THAT large peice or parcell of ground part whereof is now an open yard comonly called Plough Yard, and other parts whereof are Situate and do front upon Beves Marks and Heaneage Lane in the Parish of St. Katharine Creechurch within the City of London, Together with all those Messuages or Tenements yards stables Coach houses Warehouses Erec^cons and Buildings in or upon the said peice or parcell of ground standing and being, And also All Gardens Yards Waies Passages Lights Easements Watercourses Profits Comodities and Appurtnances whatsoever to the said peice or

parcell of ground Messuages or Tenements Stables Coachhouses Warehouses Erec̄ons buildings and premises or any part thereof belonging or in any wise appertaining or accepted reputed taken or known as part parcell or member thereof or of any part thereof, with Liberty power and authority to build on the said peice and parcell of ground or any part thereof and also to rebuild any of the Messuages and buildings being on any part of the premises, etc., in order thereunto to pull down and demolish any of the said buildings now being thereon, The which yard peice or parcell of ground Messuages or Tenements Erec̄ons buildings or premises now are or late were in the severall tenures or occupācons of Anttonio Gomes Serra, Joseph Pestania, George Whaylett, Thomas Sikes, Moses Mocatta, George Page, Edward Gatton, Thomas Macey, David Barbonell, Widow Ward, Widow Prichard, Jacob Kesor, Capt. John Nicholson, Samuel Steanier, Widow Whitehead, Thomas Carter, Madam Holt Pickett, Madam Hobbe, Widow Porto, Edward Woodcock, Katherine Greville, Moses Valintine, Sarah Silvaria, Judick Silva, Moses Cantio, Abraham Ffernando, Abraham Lyon, Sabitay Navaro and Rebecca a Bendana, And which said peice or parcell of ground and premises do contain the severall dimen̄cons and breaks and the abuttings and boundings as is particularly men̄coned Expressed and discribed in the Sceame or ground plot to these presents annexed To have and to hold the said Messuages or Tenements Stables Coachhouses warehouses gardens, yards and all and singular other the premises above demised with the appurtenances unto the said Anttonio Gomes Serra, Manasch Mendes, Alfonso Rodrigues, Manuel Nunes Miranda, Andre Lopez, and Pantaleão Rodrigues Mogadoiro, their Executors Administrators and assignes ffrom the Ffeast day of the Nativity of St. John Baptist now last past before the date of these presents ffor and during and unto fful end and terme of Ninety and Nine years ffrom thence next ensueing and ffully to be compleated and ended yeilding and paying therefore yearly and every yeare during the said terme of Ninety and Nine years hereby granted the yearly rent or sum of one Hundred and Twenty Pounds of lawful money of England on the four most usuall ffeast daies or termes for payment of rent in the yeare (that is to say) The ffeast dais of St. Michaell the Archangell, The Birth of our Lord Christ, Th' Annunciacon of the Blessed Virgin Mary, and The Nativity of St. John the Baptist, by even and equall por̄ons, Th' first payment thereof to begin and be made on the ffeast day of St. Michaell the Archangell next ensueing the date of these presents, and the said Anttonio Gomes Serra, Manasch Mendes, Alfonso Rodrigues, Manuel Nunes Miranda, Andre Lopez and Pantaleão Rodrigues Mogadoiro, for themselves severally and respectively and for their severall and respective Executors Administrators and assignes do covenant promise grant and agree to and with the said Dame Anne Poyntz als. Littleton and Sir Thomas Poyntz als Littleton his Heirs and assignes and to and with every of them by these presents in manner and forme following (that is to say) That they the said Anttonio Gomes Serra, Manasch Mendes, Alfonso Rodrigues, Manuel Nunes Miranda, Andre Lopez, and Pantaleão Rodrigues Mogadoiro, or some of them their or some of them Administrators or assignes shall and will well and truely pay or cause to be paid the said yearly rent of One Hundred and Twenty pounds above reserve on the severall ffeast dais and times before men̄coned for payment of the same according to the reservacon thereof above said and the true intent and meaning of these presents, And That they the said Anttonio Gomes Serra, Manasch Mendes, Alfonso Rodrigues, Manuel Nunes Miranda, Andre Lopez, and Pantaleão Rodrigues Mogadoiro or some of them their or some of their Executors Administrators or assignes shall and will from time to time and at all times hereafter during the said terme at their or some of their own proper costs and charges well and sufficiently reپire uphold support sustaine amend māntaine and keep the said Messuages or Tenements Stables Coachhouses Warehouses Yards and Premises above demised with the appurtenances or such other Messuages and buildings that shall be erected in th' Roome of them or any of them and all such other Messuages or Tenements Erec̄ons and Buildings

as at any time hereafter during the said terme of Ninety and Nine years shall be erected and built upon the said demise premises in by and with all and all manner of needfull and necessary repairecons and amendaments whatsoever when where and as often as need or occasion shall be or required, And shall and will also at their or some of their like proper costs and charges repaire pave purge empty scour cleanse glace amend maintaine and keepe all and every the pavements privies sinks seiges gutters glass windows watercourses and Common Sewers in about or belonging to the above demised premises of which hereafter shall belong or be made to the Ereccons and buildings that shall be Erected and built upon the said demised premises or any part thereof, And that when where and as often as need or occasion shall likewise require during the said terme And the said Messuages or Tenements Stables Coachhouses Warehouses Yards and premises above demised with the appurtenances or such as shall be Erected in th' Roome of them and all other Ereccons and buildings which shall be Erected and built upon the said demised premises or any part thereof as aforesaid and all the pavements privies Sinks Seiges, gutters glass windows and watercourses thereunto belonging so being in and by all things well and sufficiently repaired upholden supported sustained paved purged scoured cleansed glazed amended maintained and kept in the end of the said terme thereby granted or other sooner determinacon of this present Lease (which shall first happen) unto the said Dame Anne Poyntz als Littleton and Sr Thomas Poyntz als Littleton his Heirs or assignes shall and will peaceably and quietly leave Surrender and yeilding up And further That it shall and may be lawful to and for the said Dame Anne Poyntz als Littleton and Sr Thomas Poyntz als Littleton or either of them their or either of their Heirs and assignes with Workmen or others and in their either or any of their Companies or without twice in every yeare yearly during the said terme (ofner? if need so required) at Seasonably and Convenient times in the day time to enter and come into and upon the above demised premises and every or any part thereof there to view Search and See the state and Condiion of the reparacons of the same and of all such defaults decaies and wants of reparacons as upon every or any such View or search shall be found to give or leave notice or warning in writing at the said demised premises or some part thereof unto or for the said Anttonio Gomes Serra, Manaseh Mendes, Alfonso Rodrigues, Manuel Nunes Miranda, Andre Lopez and Pantaleao Rodrigues Mogadoiro their Executors Administrators or assignes to repaire and amend the same within the time and space of Three Months then next ensueing, Within which said time and space of Three Months next after such notice or warning given or left as aforesaid they the said Anttonio Gomes Serra, Manaseh Mendes, Alfonso Rodrigues, Manuel Nunes Miranda, Andre Lopez and Pantaleao Rodrigues Mogadoiro do hereby for themselves their Executors Administrators and assignes Severally and respectively covenant promise and agree to and with the said Dame Anne Poyntz als Littleton and Sr Thomas Poyntz als Littleton their Heirs and assignes to repaire and amend the same defaults decaies and wants of repair accordingly, Provided Alway's That if it shall happen the said yearely rent of One Hundred and Twenty pounds above reserved or any part thereof shall be behinde or unpaid by the space of Ffourten daies next over or after any of the said ffeast daies or times on which the same ought to be paid as aforesaid (being lawfully demanded). That then and thenceforth and at any time afterwards which shall and may be lawful to and for the said Dame Anne Poyntz als Littleton and Sr Thomas Poyntz als Littleton their Heirs and assignes or any of them into the said demised Messuages or Tenements Stables Coachhouses Warehouses Yards gardens or premises and such other Ereccons and buildings as shall be erected and built upon the said demised premises as aforesaid and every or every part thereof in the name of the whole wholly to reinter and the same to have againe retaine reposess and enjoy as in their first and former Estate And they the said Anttonio Gomes Serra, Manaseh Mendes, Alfonso Rodrigues, Manuel Nunes Miranda, Andre Lopez, and Pantaleao Rodrigues Mogadoiro, their executors administrators

and assignes and all other Occupiers of the premises theirout and from thence utterly to expel put out and amove This Indenture or anything herein contained to the contrary thereof in any wise notwithstanding And the Said Dame Anne Poyntz als Littleton for herself her Heirs Executors and assignes doth covenant promise and agree to and with the said Anttonio Gomes Serra, Manaseh Mendes, Alfonso Rodrigues, Manuel Nunes Mirando, Andre Lopez and Panteleao Rodrigues Mogadoiro their Executors administrators and assignes That they the said Anttonio Gomes Serra, Manesah Mendes, Alfonso Rodrigues, Manuel Nunes Mirando, Andre Lopez and Panteleao Rodrigues Mogadoiro their Executors Administrators and assignes pay the said yearly rent of One Hundred and Twenty Pounds above hereby reserved and every part thereof And performing fulfilling and keeping all and every the covenants grants clauses and Agreements herein contained which on their parts and behalves are or ought to be paid observed performed fulfilled and kept shall and may peaceably and quietly have hold occupy possess and enjoy the said demise Peice or parcell of ground Messuages or Tenements Stables Coachhouses Warehouses Yards Gardens and premises and all other Erecçōns and buildings that shall be Erected and built upon the said demised premises as aforesaid with their and every of their appurtenances and every part and parcell thereof for and during all the said terme of Ninety and Nine yeares hereby granted or Limited without any lett suite trouble deniall Eviçōn ejecçōn molestaçōn or Interrupçōn whatsoever of or by the said Dame Anne Poyntz als Littleton her Heirs Executors or of or by any other person or persons whatsoever lawfully claiming or to claime by from or under her them or any of them or by her their or any of their act Estate meanes consent right title Interest default or procurement And the said Sr Thomas Poyntz als Littleton for himself his Heirs Executors Administrators and assignes doth covenant promise and agree to and with the said Anttonio Gomes Serra, Manaseh Mendes, Alfonso Rodrigues, Manuel Nunes Miranda, Andre Lopez, and Panteleao Rodrigues Mogadoiro their Executors, Administrators and assignes That they the said Anttonio Gomes Serra, Manaseh Mendes, Alfonso Rodrigues, Manuel Nunes Miranda, Andre Lopez and Panteleao Rodrigues Mogadoiro their Executors Administrators and assignes payng the said yearly rent of One Hundred and Twenty pounds above hereby reserved and every part thereof And performing fulfilling and keeping all and every the Covenants grants clauses and Agreements herein contained which on their parts and behalves are or ought to be paid observed performed fulfilled and kept shall and may peaceably and quietly have and hold occupy possess and enjoy the said demise Messuages or Tenements Stables Coachhouses Warehouses yards gardens and premises and all other Erecçōns and buildings that shall be Erected and built upon the said demised premises as aforesaid with their and every of their appurtenances and every part and parcell thereof for and during all the said terme of Ninety and Nine yeares hereby granted or Limited without any Lett suite trouble deniall Eviçōn ejecçōn molestaçōn or Interupçōn whatsoever of or by the said Sr Thomas Poyntz als Littleton his Heirs Executors or assignes or of or by any other person or persons whatsoever lawfully claiming or to claim by from or under him them or any of them or by his their or any of their act Estate meanes consent right title Interest default or procurement Provided alway's and it is nevertheless mutually covenanted consented and agreed by and betweene the said parties to these presents That in case the said Anttonio Gomes Serra, Manaseh Mendes, Alfonso Rodrigues, Manuel Nunes Mirando, Andre Lopez and Panteleao Rodrigues Mogadoiro their Executors Administrators or assignes shall be minded and desirous to leave and surrender the hereby demised premises At the end of the first Sixty and one years of the said terme of Ninety and Nine years hereby granted And of such their minde and intençōn do and shall give or leave notice or warning in Writing unto or for the said Dame Anne Poyntz als Littleton and Sr Thomas Poyntz als Littleton their Heirs or assignes at his or their dwelling house place or places of Aboad full one whole yeare before the end of the said ffirst Sixty and one years And also at the

end of the said whole year after such notice do fully pay and discharge all rent and arrears of rent which shall be then due for and in respect of the premises and also do and performe such things as are and ought to be performed by the tenor of the aforesaid covenant in that behalfe at the determinacion of this present Lease Then and in such case this present Indenture and the demise hereby made shall from and Immediately after the expiracion of the said one whole yeare next after notice given as aforesaid Cease determine and be utterly void and of none effect to all intents and purposes And these presents shall be thereupon mutually delivered up to be cancelled anything herein before contained to the contrary thereof in any wise notwithstanding In Witness whereof the parties ffirst above named to these present Indentures have interchangeably sette their hands and seals dated the day and year ffirst above written :

“Anne Poyntz (L.S.) Tho. Poyntz (L.S). als Littleton.

Annexed thereto is the plan of the ground.

On the back——

“Sealed and delivered by the within named Dame Anne Poyntz als Littleton been ffirst duly stamp in the presence of

“WILLIAM DAWES,
“WILLIAM PARSONS,

“Sealed and delivered
by the within named
Thomas Poyntz als Littleton
being ffirst stamp in the
presence of

“NATH HERBERT
“JOHN MOORE and
“WILLIAM PARSONS, Scr.”

In the middle, the deed is endorsed on the back as follows :—

“This deed was showed to John Cooper Abraham Rathom Gentleman at the times of his examination taken in Chancery on the part of Ffrancis Pereira and Jacob Suasso two of the Defendants at the suit of Ffrancis Douce Comptl :

“Signed (EDWARD NORTHBY by P.P.)

On the back outside the document a contemporary hand has written :—

“The Indenture of Lease from The Lady Anne Poyntz als Littleton and Sr Thomas Poyntz als Littleton To Anttonio Gomes Serra, Manaseh Mendes, Alfonso Rodrigues, Manuel Nunes Miranda, Andre Lopez and Panteleao for 99 years from Midsummer last at £120 per annum payable quarterly.

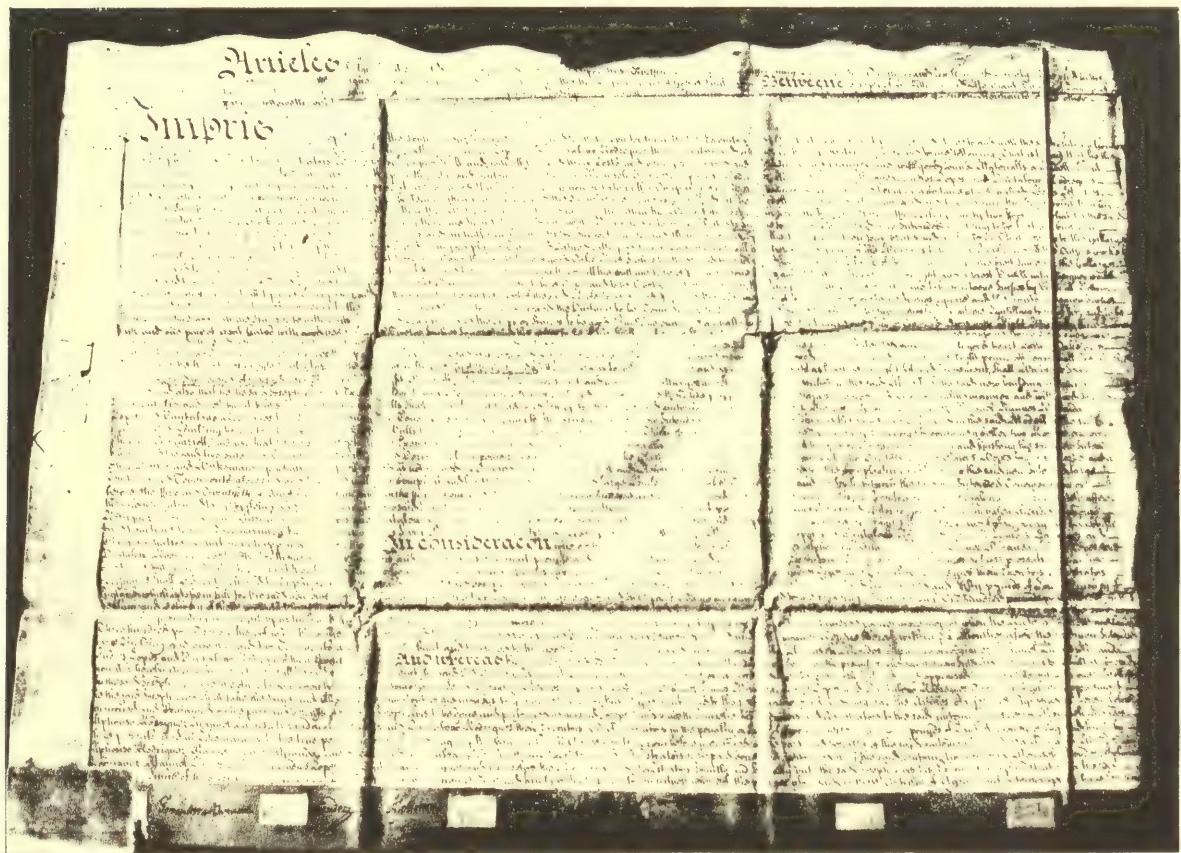
“Dated the 13th day of November

1699.

“Hudson et Ab.
ads
Douce } Mr. Webb.”

Preparations were now made for razing all the houses to the ground, for collecting money towards the new expenses which the

Community was going to incur, and for arranging with the architects and others the carrying out of the new work, which was about to be undertaken. The new Synagogue was to be on a much larger scale than the old one, for the members of the Community had greatly increased. Events in Portugal, as well as in the East of Europe, pointed to a large influx, which in fact took place very soon afterwards, as seen from the



BUILDING AGREEMENT OF 1699.

increased list of names of members, that occur in the latter accounts, and also from the ever-increasing amounts collected by the congregation for communal and other purposes.

Coming events cast their shadows before. The idea of building a new Synagogue did not originate in the year 1699, for we find some years before, persons being called up to the Law, besides the regular offerings

made additional offerings for the intended new Synagogue. So much, indeed, were their minds engrossed with this idea, that before proceeding to the building of the Synagogue, nay long before they had concluded any binding agreement with the ground landlord of Plough Yard, they had commenced negotiations with Joseph Avis, citizen and merchant tailor of London, to undertake the building on the ground then nominally occupied by Widow Woodstock, and practically by the persons who were the sub-tenants. Avis was to erect a large building with a gallery around it, which should contain in length 4 score feet within the walls, a breadth of 50 feet between the walls, and the height of which was to be 32 feet from the floor to the ceiling. On the 12th of February, 1699, the articles of agreement were drawn up and concluded between the said Joseph Avis, Antonio Gomes Serra, Manasseh Mendes, Alphonso Rodriguez, Manuel Nunes Miranda, Andreas Lopes and Pantaleao Rodregues. I am inserting here a copy of this very agreement.

BUILDING AGREEMENT.

Article of Agreement indented made concluded and agreed upon this twelfth day of February Anno Dni one thousand six hundred and ninety nine and in the eleventh yeare of the raigne of our Soveraigne Lord King William the third by the grace of God of England etc. betwenee Joseph Avis, Cittizen and merchant taylor of London of the one part and Antonio Gomes Serra, Menasseh Mendes, Alphonso Rodriguez, Manuel Nunes Miranda, Andres Lopes and Pantaleao Rodregues of London merchants of the other.

Imprim. the said Joseph Avis (for the considerations hereunder mentioned) doth hereby for himselfe his executors and administrators covenant promise and agree to and with the said Antonio Gomes Serra, Menasseh Mendes, Alphonso Rodriguez, Manuel Nunes Miranda, Andres Lopes and Pantaleao Rodregues their executors and assignes by these presents in manner and forme following (that is to say) that he the said Joseph Avis his executors administrators workeman or assignes shall and will att his and their cost and charges in a good and workemanlike manner and with good sound materiells and well burnt bricks lyme and other materiells erect build and set up for them the said Antonio Gomes Serra, Menasseh Mendes, Alphonso Rodriguez, Manuel Nunes Miranda, Andreas Lopes and Pantaleao Rodregues on a certaine pecece or parcell of ground whereon att present are some old stables or buildings now or late in the occupation of the widow Woodstock situate and being in a certaine place called Bevis Markes in the Parish of St. Katherine Creechurch London one large building with a gallery round the same as the same is discribed in the modell thereof hereunto annexed and to contain the dimensions following (that is to say) the said building to contain in length within the walls fourscore foot and in breadth between the walls fifty foot and in height from the floor to the ceiling thirty-two foot and that he the said Joseph Avis his executors workeman or assignes in the building the same shall follow and observe the particulers following (that is to say) the foundations of the said new intended building to be first six bricks in thickness four foot high quite round the same then five bricks and a halfe in thickness for four foot higher and then five bricks in thickness up to the first floor, then four bricks and a halfe in thickness up to the gallaryes and then four bricks in thickness up to the top the roofe to be tyled with good plain tyles and lathed with good heart lath of oak all the arches and quins of the windows to be well rubbed and all the

outside worke to be with stock bricks all the windows to be of oak, the first floor to be oak the joists to be of good oak nine inches by three and to be planked with good two inch plank of firr wistout sap the brestsumers of the gallaryes to be of firr and to be twelve inches by tenn and the joysts to be of firr and to be nine inches by three all the cullums to be of firr with stone baces and are a true freece and cornisht and a brest panill with sherquer worke over that, and to be all of yellow firr and painted three times with oyle the plates of the roofe to be of oak and to be twelve inches by seaven, the principall rafte to be of oake and to be fourteen inches by tenn at bottom and twelve inches by eight at top the king peeces and strutt peeces of oake all the rest of the said roofe to be of good firr and to be fourteene inches square and the joysts to be seaven inches by three and the roofe to be framed according to the draft of the designe here unto alsoe annexed the purlings to be tenn inches by seaven and the single rafters to be five inches by four, all the lyntill to be of firr and to be nine inche by seaven all the staires to be with deals railles and banisters and the steps or staires to be good elme one inch and a halfe in thickness, shall make one pair of outward doors with right wainscott, three inches thick, and one pair of great gates with good peerc of oake twelve inches square, and the gates to be of firr, shall make one stone doorcase . . . west and six foot wide with three hansome stone steps and shall pave all around the said new building with free stone according as the same is designed in the said modell thereof here unto annexed, shall lathe all the said new intended building with good heart lath of oake and plaster it with good lyme and hair shall cover that part of the top with lead as is designed in the said draft or modell and the roo'fe here unto alsoe annexed each foot of lead to containe eight pound att least shall doe all the painter's worke three times in oyle, shall glace all the windows with good English glass and putt iron barrs to all the windows and as many casements as shall be thought fitt and convenient, shall wainscott seaven foot high round the inside of the said new building with right wainscott and bench it round with wainscott with several divisions in it and make the gallaryes and staircases as is described in the said modell of the said new building here unto annexed and make three benches around the said gallaryes in deale. And alsoe that he the said Joseph Avis his executors administrators workeman or assignes shall and will att his and their like propper costs and charges in a good and workeman like manner and with good sound mechantable and well burnt bricks lyme and other materials shall and will erect build and sett up for them the said Antonio Gomes Serra, Manaseh Mendes, Alphonso Rodriguez Manuel Nunes Miranda, Andres Lopes and Pantaleao Rodrigues to small messuages or tenements to be adjoineing to the aforementioned new intended building and according as the same are discribed in the said modell of the said new intended building hereunto annexed the thickness of walls to be as followeth the cellers to be two bricks in thickness and one brick and a halfe up to the topp each house to containe a celler two roomes one over the other and one garrett, And alsoe that he the said Joseph Avis his executors or assignes shall find and provide all materialls and things whatsoeuer that shall be used or necessary for building and finishing the said new intended building and the said two intended tenements and shall doe and perforne all carpenter's worke bricklayer's worke plasterers worke plumber's worke smith's worke painters worke mason's worke joiners worke and all other worke and workmanship whatsoever as well named as not named or omitted that shall be needfull and necessary to be done and performed for the compleateing and finishing the said new intended large building and tenements aforesaid and shall and will fully compleate and finish the said new intended large building and make tennantable and fit for habitation the said two intended tenements on or before the five and twentyeth day of March which will be in the year of our Lord one thousand seaven hundred and one And that he the said Joseph Avis his executors or assignes shall and will immediately after the said new intended large building and two tenements aforesaid shall be compleatly finished by him or them deliver the quiet possession of the same to the

said Antonio Gomes Serra, Manaseh Mendes, Alphonso Rodriguez Manuel Nunes Miranda, Andreas Lopes and Pantaleao Rodrigues their executors or assignes And alsoe that he the said Joseph Avis his executors or assignes shall cleer and carry away all the rubbish and from time to time save harmless the said Antonio Serra, Manaseh Mendes Alphonso Rodriguez Manuel Nunes Miranda, Andreas Lopes and Pantaleao Rodrigues from all summons damages and charges whatsoever that may happen by reason thereof, In consideraçon whereof the said Antonio Gomes Serra, Manaseh Mendes, Alphonso Rodriguez Manuel Nunes Miranda Andreas Lopes and Pantaleao Rodrigues doe hereby for themselves their executors and administrators covenant promise and agree to and with the said Joseph Avis his executors administrators and assignes by these presents in manner and forme following (that is to say) that they the said Antonio Gomes Serra, Manaseh Mendes, Alphonso Rodriguez Manuel Nunes Miranda, Andreas Lopes and Pantaleao Rodrigues their executors administrators or assignes shall and will well and truly pay or cause to be paid unto the said Joseph Avis his executors administrators or assignes the full sume of two thousand six hundred and fifty pounds of lawfull money of England which is to be in full for the said new intended large building and the two tenements aforesaid and shall pay the same in manner and forme following (that is to say) one hundred pounds part thereof on the sealing and delivery of these presents three hundred pounds more thereof when the said new intended large building is brought up ready to lay on the first floor three hundred pounds more thereof when the said new intended large building is brought up as high as the gallaryes three hundred pounds more thereof when the same is brought up fitt for the roofe, six hundred pounds more thereof when the roofe is laid on, and leaded three hundred pound's more thereof when the same is plaistered and the gallaryes are up and the remaining seaven hundred and fifty pounds residue thereof within six monthes after the said new intended large building alsoe the said two tenements are compleatly built and finished to the good likeing of them the said Antonio Gomes Serra, Manaseh Mendes, Alphonso Rodriguez, Manuel Nunes Miranda, Andreas Lopes and Pantaleao Rodrigues their executors or assignes And whereas there are some old buildings old materialls now standing and being on the premises whercon the new intended building is to be built as aforesaid now it is hereby agreed by and betweene all the said partyes hereto that the said old materialls now standing or being on the premises as aforesaid shall be forth with valued and appraised by two indifferent men one to be chosen by the Said Joseph Avis and the other to be chosen by the said Antonio Gomes Serra, Manaseh Mendes, Alphonso Rodriguez, Manuel Nunes Miranda, Andreas Lopes and Pantaleao Rodrigues according to which appraisement he the said Joseph Avis shall take the same and allow for the same out of the moneyes to grow due to him by this agreement, And to the performance of all and singular the articles clauses and agreements herein before mentioned and contained on the part and behalfe of the said Joseph Avis to be done and performed he the said Joseph Avis bindeth himselfe his executors and administrators to the said Antonio Gomes Serra, Manaseh Mendes, Alphonso Rodriguez, Manuel Nunes Miranda, Andreas Lopes and Pantaleao Rodrigues their executors and administrators in the penalty or sume of five hundred pounds of lawfull money of England firmly by these presents And in like manner to the true performance of all and singular the payments and agreements herein before mentioned on the part and behalfe of the said Antonio Gomes Serra, Manaseh Mendes, Alphonso Rodriguez, Manuel Nunes Miranda, Andreas Lopes and Pantaleao Rodrigues their executors and administrators to be paid done and performed they the said Antonio Gomes Serra, Manaseh Mendes, Alphonso Rodriguez, Manuel Nunes Miranda, Andreas Lopes and Pantaleao Rodrigues bind themselves their executors and administrators joynly and severally unto the said Joseph Avis his executors and administrators in the like penalty or sume of five hundred pounds of lawfull money of England firmly by these presents, in witness whereof the partyes aforesaid to these

articles of agreement interchangeable have sett their hands and seales the day and yeare
first above written.

(Signed)

ANTONIO GOMES SERRA.

MENASSEH MENDEZ.

ALPHONSO RODRIGUEZ.

MANUEL MIR.

ANDREAS LOPES.

PANTALEAO RODREGUES.

On the back of the deed the following is written :—

Memo: It is agreed by all the partyes within named and the said Joseph Avis doth hereby promise and agree neither he or his workemen or any others by his order shall work on the new intended building or premises designed to be built as within is mentioned on any of the Jewish Festival days or Saturdays which shall happen in the time the said building is goeing on and building, and in consideration thereof the said Joseph Avis is to have allowed him soe much longer time as the said Vestivall days shall amount to after the fife and twentyth day of March Anno Dni 1701, And then this deed was sealed and delivered by the within named Antonio Gomes Serra, Manaseh Mendes, Alphonso Rodriguez, Manuel Nunes Miranda, Andreas Lopes and Pantalia Rodregues in the presence of us. (the deed being stumpt with a double sixpenny stamp)

(Signed) JOHN KNIGHT in Threadneedle Street.

THO. RECKLIS his serv-t.

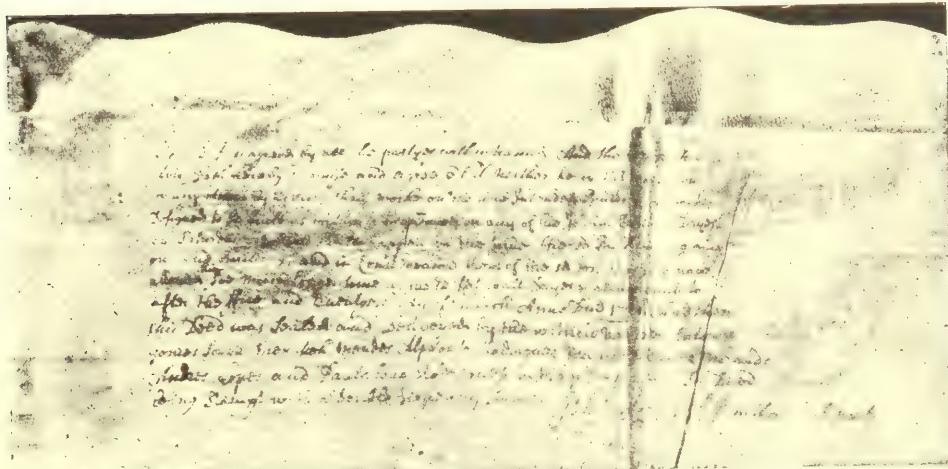
The document is marked on the back :—

B No. 2.

12. febry 1699

The Agreement

Inter { Mr. Jos. Avis
Mr Antonio Gomes Serra etc.



INDORSEMENT ON BUILDING AGREEMENT OF 1699.

The building was to have been finished on the 25th of March, 1701, but as they had omitted to insert a clause in the body of the agreement, forbidding any of the work to be carried out on any of the Jewish holidays or on Saturday, they agreed to allow Joseph Avis so much longer time as the said festivals should amount to after the 25th of March. The deeds and the clause were signed and sealed on the 12th of February, 1699. The

LIST OF SUBSCRIPTIONS TOWARDS THE BUILDING FUND OF THE NEW SYNAGOGUE

building was to be, as seen from the agreement, a very costly one, but the congregation rose to the height of the obligation. The amount required was subscribed as quickly as possible, one member vying with another in the amount to be contributed, and before the first year had run its course no less than £1,201 15s. 6d. had been subscribed by a comparatively small number of the Yehidim, they were all entered by the Gabay of the year

5460, Abraham Mendes Machado, in his account book, and that list as written more than two hundred years ago is reproduced here.

At the same time, in order to meet every possible expenditure, another list was drawn up of members who promised to give in addition to the first subscription another one in five yearly instalments, which they pledged themselves to pay down in one sum if called upon. This resolution was passed on the 19th Sebat, 5460, and amounted to a yearly sum of £181, but in the next year they were called upon to pay the whole sum instead of spreading it over the five years, and this altogether amounted to £806 12s. 6d. Clever business people as they were, they deposited the money and received a percentage for it from the Bank.

5460.

FIRST LIST OF SUBSCRIPTIONS TO THE NEW SYNAGOGUE.

NOTICIA DAS OFERTAS QUE SEFIZERAO, PARA A FABRICA DA ESNOGA.

	£ s. d.		£ s. d.
Jahacob Gomes Serra ...	30 0 0	Abraham Vaes Martines	20 0 0
Moseh Mendes da Costa	30 0 0	Aharon Israel Pereira ...	21 10 0
Joseph Henriques Sequeira	30 0 0	Moseh de Medina	18 0 0
Ishac Israel Henriques ...	30 0 0	Jacob Mendes de Brito ...	15 0 0
Selomoh de Medina	30 0 0	Pinhas Gomez Serra	15 0 0
Ishac Pereira ...	30 0 0	Jacob Escudeiro ...	15 0 0
Binjamin Vega ...	30 0 0	Ishac Telles da Costa ...	15 0 0
Samuel de Caseres	30 0 0	Abraham Haim Mendes...	15 0 0
Binjamin Leuy ...	35 0 0	Ishac da Costa Alvarenga	12 0 0
Jacob Nunes Miranda ...	20 0 0	Joseph Mendes de Castro	12 0 0
Aharon Franco Pacheco...	20 0 0	Jahacob Haim Gabay ...	12 0 0
Abraham Fr. Nunes ...	20 0 0	Ishac Fernandes Nunes...	10 0 0
Abraham Lopes de Brito	20 0 0	Ishac Semah de Valencia	10 0 0
Ashac Israel de Sequeira	20 0 0	Jeosuah Gomez Serra ...	10 0 0
Jahacob Gonsales...	20 0 0	Abraham Mendes Machado	10 0 0
Moseh Henriques de Mesquita...	20 0 0	Abraham Bernal ...	10 0 0
Ishac Henriques Fereira	20 0 0	Daniel Martines ...	10 0 0
Abraham de Moseh Franco	20 0 0	Ishac Roiz Mogadoiro ...	10 0 0
Joseph Mendes da Costa	20 0 0	Semuel da Costa Alvarenga	10 0 0
Jahacob Teixeira de Matos	20 0 0	Ishac Senior Henriques ...	10 0 0
Moseh Israel Nunes ...	20 0 0	Moseh de Caseres ...	10 0 0
Ishac Lopes Pereira ...	20 0 0	Ishac and Eliau Lindo ...	10 0 0
Menasseh Mendes	20 0 0	Dauid Mendes Henriques	10 0 0
Joseph Israel Henriques...	20 0 0	Rohyel Abudiente ...	10 0 0

	<i>L</i>	<i>s.</i>	<i>d.</i>		<i>L</i>	<i>s.</i>	<i>d.</i>			
Simson Budiente	10	0	0	Ishac Abendana Sardo	...	3	0	0
Jehosuah Sarphaty	10	0	0	Dauid Abarbaner	...	2	10	0
Matatiah Sarphaty	10	0	0	Joseph Abarbanel	...	2	10	0
Jahacob Mendez	10	0	0	Jacob Portello e Imonet	...	2	0	0
Joseph Pereyra	10	0	0	Joseph Pestana	...	2	0	0
Joseph Musaphia	10	0	0	R. Jahacob Fidarieque e filho	...	1	10	0
Abraham de Mercado	10	10	0	Selomoh de Pas Moreau	...	1	11	0
Abrahama Roiz de Paiva	5	0	0	Jahacob Bratto	...	10	0	0
Joseph Barzillay	5	0	0	Ishac Gomez Henriques	...	10	0	0
Jacob Keyzer	5	0	0	Abraham de Almeida	...	5	0	0
Selomoh de la Faya	5	0	0	Jacob Pimentel	...	0	17	6
Mosch Curiel e filhos	7	0	0	Dauid Nunes Sierra	...	2	3	0
Dauid Penso	6	0	0	Ishac Lameira	...	2	3	0
Rephael Penso	6	0	0	Moseh de Francia	...	30	0	0
Dor. Ishac Avila	6	0	0	Moseh Henriques Juliao	...	12	0	0
Dauid de Faro	6	0	0	Moseh Baruh Bueno	...	10	0	0
Aharon Baruh Alvarez	6	0	0	D ^r . Ishac Frois	...	5	0	0
Joseph Coen de Azeuedo	6	0	0	Abraham e Jacob de Lozada	...	5	0	0
Abraham Gomes de Arango	6	9	0	Moseh Rodrigues Carreao	...	15	0	0
Ishac Semith Aboab	5	7	6	Jacob Yesurun Rodrigues	...	30	0	0
Ishac de Castro	5	0	0	Abraham Berahel	...	10	0	0
Eliau Abenacir Biomdia	3	4	0	Semith Israel de Avila	...	5	0	0
Abraham Lopes de Cordova	3	0	0					
Abraham Henriques Soares	3	0	0					
										<i>L</i> 1201 15 0

54th.FROMISSES MADE IN THE COURSE OF THE YEAR TOWARDS THE
BUILDING FUND OF THE NEW SYNAGOGUE.PROMEZAS QUE ESTE ANO SE HAZEN A LA FABRICA
DE LA ESNOGA NUEVA.

					<i>L</i>	<i>s.</i>	<i>d.</i>		
Hesvan 4.	Jacob Yesurun Alvares	Page 4	...	20	0	0
10.	Jacob Lopes Berahel	...	...	...	...	10	0	0
17.	Ishac Fernandes Nunes	...	...	...	...	1	0	0
	Samuel de Casares	...	...	...	...	1	0	0
	Jacob Lopes Henriques	...	...	...	...	0	5	0
Kislev 2.	Semuel de Casares a Sepher	...	...	...	...	6	10	0
23.	Daniel de Matos	...	...	...	...	5	0	0
R. Tebit.	Moseh Dias Arias	...	...	...	...	0	5	0
7.	Ishac Senior Henriques	...	...	...	...	0	5	0
6.	Abraham Fr. Nunes	...	...	...	...	0	12	0
10.	Ishac de Valencia	...	...	...	...	0	2	6
	Benjamin Ley	...	...	...	...	0	2	6

							L	S.	T.
Tebet	13.	Abraham de Paiva	Page 4	...	o 2 0
14.	Jacob Berahel	"	...	1	0 0
	Abraham Mendes...	...	...	...	...	"	...	o 2 6
Sebat	6.	Ishac Rodrigues Portello...	...	...	...	"	...	o 5 6
13.	Jacob Teixeira de Matos Seuf ^a agomel...	...	...	...	"	...	1	0 0
20.	Abraham Fr. Nunes	...	...	...	...	"	...	o 2 0
Adar	11.	Moseh Curiel	...	...	...	"	...	o 1 0
18.	Ab. Roiz de Paiva...	...	...	...	...	"	...	o 1 0
	Eliau de Pas Morenu	...	...	...	...	"	...	o 2 0
25.	Jacob Lopes Berahel	...	...	...	...	"	...	o 2 6
Veadar	2.	Immanuel Valencim...	...	...	...	"	...	o 5 0
	Jacob Lopes Henriques	...	...	...	...	"	...	o 7 0
	Ab. de Moseh Franco	...	...	...	...	"	...	o 2 6
8.	Moseh de Medina ...	...	...	...	...	"	...	o 5 0
	Abraham Haim Mendez ...	...	...	...	...	"	...	o 8 0
9.	Samuel de Casares sue fbro	...	...	...	...	"	...	o 4 0
10.	Abraham de Paiva Sue & f Jacob	...	...	...	...	"	...	o 2 0
22.	Joseph Musaphia ...	...	...	...	...	"	...	o 10 0
Nisan		Moseh Dias Arias ...	...	...	...	"	...	o 2 0
Situan	19.	Benjamin del Sotto	...	...	...	"	...	10 0 0
	Samuel del Sotto ...	...	...	...	...	"	...	o 4 0
Ab.	24.	Selomoh Mendes e filha £20, e £5	...	...	...	"	...	25 o 0
R. Hul.		Ishac Yesurun Mendes	...	...	...	"	...	10 o 0
	8.	Benj. del Sotto	...	...	...	"	...	o 2 6
	14.	Daniel da Costa Alvarenga	...	...	...	"	...	10 o 0
							+	-----	
							£	99 14 0	

5460.

LIST OF SUBSCRIBERS TO THE BUILDING FUND OF THE NEW
SYNAGOGUE, THE AMOUNTS TO BE PAID IN FIVE
ANNUAL INSTALMENTS.

NOTICIA DAS OFERTAS QUE SE FIZERAO MAIS PARA A FABRICA DA
ESNOGA PARA SE PAGAREM ANUALMENTE P. CINCO ANNOS, O
QUE DEPOIS EM JUNTA GERAL DOS YEHIDIM CABECAS DE
CASAL QUE SE FES EM 19 DE SEBAT 5460 SE REZOLVASE SE
COBRA SE IN P. ENTEIRO TODOS OS CINCO ANNOS EM HUM
PAGAMENTO, QUANDO SO NESESARIO PAGAR A O FABRICANTO.

	<i>L</i>	<i>s.</i>	<i>d.</i>		<i>L</i>	<i>s.</i>	<i>d.</i>
Os H. H. R. Selomoh Aylion ...	1	0	0	Mosch Mendes da Costa ...	4	0	0
R. Jahacob Fidanque ...	0	10	0	Jahacob Gomes Serra ...	4	0	0
Jahacob Nunes Miranda ...	2	10	0	Ishae Telles da Costa ...	2	0	0
Aharon Franco Pacheco...	2	10	0	Abraham Fernandez Nunes	3	0	0

	<i>f.</i>	<i>s.</i>	<i>d.</i>		<i>f.</i>	<i>s.</i>	<i>d.</i>
Ishac Israel de Siqueira...	...	3	o	o	Abraham Mendes Machado		
Manasseh Mendes	2	o	o	Abraham Henriques Soares	...	o 10 o
Moseh Henrique de Mesquita...	...	3	o	o	Ishac e Eliau Lindo ...	...	2 o o
Joseph Mendes de Castro	2	o	o	Abraham de Almeida ...	...	1 o o
Abraham de Mercado	1	10	o	Joseph Larzilay ...	...	1 o o
Ishac Senior Henriques	1	10	o	Daniel Martines ...	...	1 10 o
Abraham e Ishac Dias Arias	2	o	o	Aharon Baruh Alvares ...	...	1 10 o
Rohyel Abudiente	2	o	o	Daud de Faro ...	...	2 o o
Jahacob Brauo	2	o	o	Dor, Ishac Frois ...	...	1 o o
Dauid Penso	1	5	o	Moseh de Caseres ...	...	1 o o
Ishac Israel Correa	1	10	o	Jahacob de Pas Morenu ...	...	1 o o
Ishac Israel Henriques	2	10	o	Abraham Israel Correa ...	...	o 10 o
Rephael Penso	1	o	o	Immanuel Barzilay ...	...	o 10 o
Jahacob Teixeira de Matos	2	10	o	Semuel Dauid de Avila ...	...	1 10 o
Moseh Curiel	1	o	o	Jahacob de Saa ...	...	1 o o
Pinhas Gomez Serra	2	10	o	Ishac Mocata ...	...	1 o o
Jahacob Mendes de Brito	2	10	o	Abraham Salazar e Ishac Fer-		
Moseh Israel Nunes	2	10	o	nandes ...	...	o 10 o
Joseph Coen de Azeuedo	1	10	o	Abraham e Jacob de Lozada ...	...	1 o o
Abraham Roiz de Paiva	1	5	o	Dauid Mendes Henriques ...	...	1 10 o
Dauid Abarbanel	0	15	o	Mehir a Leuy ...	...	1 10 o
Joseph Abarbanel	0	15	o	Abraham Delgado ...	...	1 o o
Ishac da Costa Alvarenga	1	10	o	Selomoh de Medina ...	...	4 o o
Binjamin a Leuy	4	o	o	Ishac Henriques Feriera ...	...	3 o o
Abraham Nunes Correa	1	o	o	Joseph Henriques Siqueira ...	...	5 o o
Semuel da Costa Alvarenga	2	o	o	Ishac Lopes Pereira ...	...	2 o o
Moseh de Francia omoso	1	10	o	Binjamin Vega ...	...	2 o o
Joseph Israel Henriques	2	10	o	Ishac Rodrigues Portello ...	...	2 10 o
Semuel de Caseres	4	o	o	Ishac Rodrigues Mogadoiro ...	...	2 o o
Abraham Lopes de Brito	4	o	o	Jahacob Gonsales ...	...	3 o o
Abraham Vaes Martines	2	o	o	Moseh de Francia ...	...	3 o o
Abraham Haim Mendes	1	15	o	Ishac de Valencia ...	...	1 10 o
Moseh de Medina	3	o	o	Moseh Henriques Juliao ...	...	1 o o
Simson Abudiente	2	o	o	Matatiah Sarphaty ...	...	2 o o
Eliau Abenacar Bondia	1	5	o	Jehosuah Sarphaty ...	...	1 10 o
Joseph Abenacar Pestana	0	10	o	Binjamin Israel Franco ...	...	1 10 o
Joseph de Francia	2	10	o	Abraham de Moseh Franco ...	...	2 10 o
Benjamin Nunes	0	10	o	Moseh Dias Arias ...	...	2 10 o
Abraham Lopes de Cordova	1	o	o	Jehosuah Gomes Serra ...	...	2 o o
Jahacob Haim Gabay	2	o	o	Jahacob Cohen Arias ...	...	o 16 o
Dor, Ishac Auila	1	5	o	Ishac Gomes Henriques ...	...	o 16 o
Jahacob Escudeiro	2	o	o	Ishac e Selomoh de Crasto ...	...	o 16 o
Ishac Lopes Lameira	2	o	o	Ishae Yesurun ...	...	o 16 o
Ishac Henriques Moreno	1	5	o	Jahacob Keyzer ...	...	1 o o
Abraham Bernal	2	o	o	Moseh Baruh Bueno ...	...	2 o o

		<i>L. s. d.</i>		<i>L. s. d.</i>
Moseh del Cano ...	...	0 10 0	Moseh Correao ...	... 2 0 0
Dauid Israel Nunes ...	...	0 10 0	Jacob de Joseph Mendes ...	1 0 0
Dauid Nunes Sierra ...	...	0 10 0	Jahacob Carvagal ...	1 0 0
Joseph Pereyra ...	...	1 10 0	Ishac Fernandes Nunes ...	2 0 0
Yesurun Rodrigues ...	...	4 0 0		
Jahacob Lameira ...	...	4 0 0		<i>L. 181 6 0</i>

5461.

LIST OF THE PERSONS WHO SUBSCRIBED TO PAY IN FIVE ANNUAL INSTALMENTS AND WHO PAID THE WHOLE AMOUNT IN ONE SUM.

QUENTA DE LO QUE SE RECIBE POR LAS OFFERTAS QUE SE HIZIERON PARA LA FABRICA PAGABLES, p. 5 Annos.

			anos. p.	<i>L. s. d.</i>
Ishac Lopes Pereira ...	...	...	5.	10 0 0
Joseph Henriques Siqueira ...	...	...	5.	25 0 0
Ishac Israel Siqueira ...	...	...	5.	15 0 0
Ishac Eliau Lindo ...	...	...	5.	10 0 0
Dauid Abarbanel ...	...	...	2.	1 10 0
Ishac Israel Correa ...	...	...	5.	7 10 0
Abraham Israel Correa ...	...	...	5.	2 10 0
Ishac Roiz Mogadoiro ...	...	...	5.	10 0 0
Joseph Abarbanel ...	...	...	2.	1 10 0
Dauid Mendes Henriques de Pinhas Gomes Serra ...	...	...	5.	7 10 0
de Eliau Abenacar Bomdia ...	...	...	5.	12 10 0
de Jacob Gomes Serra ...	...	...	5.	6 5 0
Ishac Semah de Valencia ...	...	...	5.	7 10 0
Aharon Franco Pacheco ...	...	...	5.	12 0 0
Moseh Israel Nunes ...	...	...	5.	12 10 0
Moseh de Medina ...	...	...	5.	15 0 0
Ishac Israel Henriques ...	...	...	5.	12 10 0
Jacob Teixeira de Matos ...	...	...	5.	12 10 0
Joseph Coen de Azeudo ...	...	...	5.	7 10 0
Dauid Penso ...	...	...	5.	6 5 0
Raphael Penso ...	...	...	5.	5 0 0
Jacob Nunes Miranda ...	...	...	5.	12 10 0
Daniel Mertines ...	...	...	5.	7 10 0
Moseh Mendes da Costa	5.	20 0 0
Abraham Bernal	5.	10 0 0
Jahacob Escudeiro	5.	10 0 0

$$\int \gamma(u) \cdot \Gamma(u) \, du$$

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1010 2 6

			anos. p.	£ s. d.
Jahacob Keyzer	5.	8 9 9
Moseh Navario	5.	4 5
Moseh Henrq. Juliaõ	5.	5 0
Moseh Henriques de Mesquita ...	... . . . .	... . . . .	5.	15 0 0
Ishaæ Henriques Texiera ...	... . . . .	... . . . .	5.	10 0 0
Mosseh Roiz Carreao ...	... . . . .	... . . . .	5.	10 0 0
Rohyel Abudiente ...	... . . . .	... . . . .	5.	10 0 0
Joseph Pereira ...	... . . . .	... . . . .	5.	7 10 0
Joseph Abarbanel ...	... . . . .	... . . . .	5.	0 15 0
Ishaæ Fr. Nunes p. resto d'ollo e seu pag. ...	... . . . .	... . . . .	5.	5 0 0
Matatiah Sarphaty ...	... . . . .	... . . . .	5.	10 0 0
Abraham Haim Mendes ...	... . . . .	... . . . .	5.	8 15 0
Abraham Delgado ...	... . . . .	... . . . .	5.	5 0 0
Selomoh de Medina ...	... . . . .	... . . . .	5.	25 0 0
<hr/>				£ 25 7 0
de Bentamin Israel Franco ...	... . . . .	... . . . .	5.	3 0 0
Abram Henriques Soares ...	... . . . .	... . . . .	5.	0 10 0
Joseph Pestana ...	... . . . .	... . . . .	5.	0 10 0
Ab' Nunes Correa ...	... . . . .	... . . . .	5.	5 0 0
Joseph Abarbanel full ...	... . . . .	... . . . .	5.	1 10 0
Dr. Ishaæ de Auila ...	... . . . .	... . . . .	5.	6 3 0
Jacob de Saa ...	... . . . .	... . . . .	5.	4 0 0
Jacob Braio ...	... . . . .	... . . . .	5.	10 0 0
Jacob Coen Arias ...	... . . . .	... . . . .	5.	4 0 0
Joseph Barzilay ...	... . . . .	... . . . .	5.	5 0 0
Abraham de Mercado ...	... . . . .	... . . . .	5.	7 10 0
Semuel de Avila ...	... . . . .	... . . . .	5.	7 10 0
Moseh del Cano ...	... . . . .	... . . . .	5.	2 10 0
<hr/>				£ 306 12 0

As seen from the above lists of subscribers and contributors, each year, until the Synagogue was built, brought new additions in the form of promises or gifts. Some houses included originally in the site bought from Lady Littleton were let to a certain Barzilay and the income went to swell the amounts devoted to the building of the new Synagogue. The revenue arising from the sale of the meat was used for the same purpose, which thus produced in the year 5462, the year when the new Synagogue was opened, no less than £150, and besides, other promises and gifts were made. Some months elapsed between the conclusion of the agreement with the builders and the laying of the foundation stone of the new building. This took place in the first week of the month of Elul, 5460,

and brought in special offerings from a large number of the members of the congregation, amounting to £32 6s. 6d., to be distributed soon after the stone was laid.

The majority of the recipients were ladies, men coming in for a very small proportion. A larger sum was offered by the members on the Sabbath on which the new Synagogue was opened. Rohyel Abudante, the Gabay for that year, entered in his book the sum of £148 7s. as "Nedabot do Estremento desta Santa Caza." All these amounts were kept quite separate from the other accounts of the Synagogue, nor were

<u>5460</u>	
Conta doque Segaga galopuer do chao e Casas & plough daa & Mylady Littleton, esir Thomas Littleton aq[ua]n Se tornou £120 cada anno e por terno de 29 annos a saber 67 annos. Somar os 38 reales, 00 sumentario, que principiou a 20 Junho 1699 - como parcer da casa que se fez que estd com o maior papel desse Mês na Camara de Malmesbury,	
Deu	Deu
Deu 6 pago a William Duxbury hum quarto cumprido a 29 Setembro £30. a setor	
£25.10 em de £4.10 galopugaria & 3 scrs Libras £ 30. --	
Jan 22 pagas como abuia por hum quarto Cumprido a 23 Decembro ultimo £ 30. --	
Mayo 15 pagas a dito Duxbury por hum quarto cumprido a 25 de Março ultimo £ 30. --	
Ago 27 pagas a dito Duxbury por hum quarto cumprido a 5 de Setembro ultimo £ 28.10 --	
do assina, Se abate £ 9.10 afates q talvez de 2 f. q. a do quarto cumprido a 25 Março £ 100. £ 3.10 pelosque ficare o de maias na £ 25.10 para o dultimo quarto cumprido a 4 Junho £ 100. £ 1.10 £ 1.10 £ 118.10 --	

ACCOUNT OF FIRST PAYMENT OF RENT FOR THE SYNAGOGUE.

the funds subscribed for one purpose utilised for covering the expenses incurred for the other, the building of the new Synagogue.

Slowly the building rose from the ground and preparations were made for adorning the interior, for all that had been arranged with Joseph Avis referred almost exclusively to the building itself, and the amount for that was to be £2,650 paid in so many instalments. We find, however, from the account books that no less than £4,496 4s. were spent within three

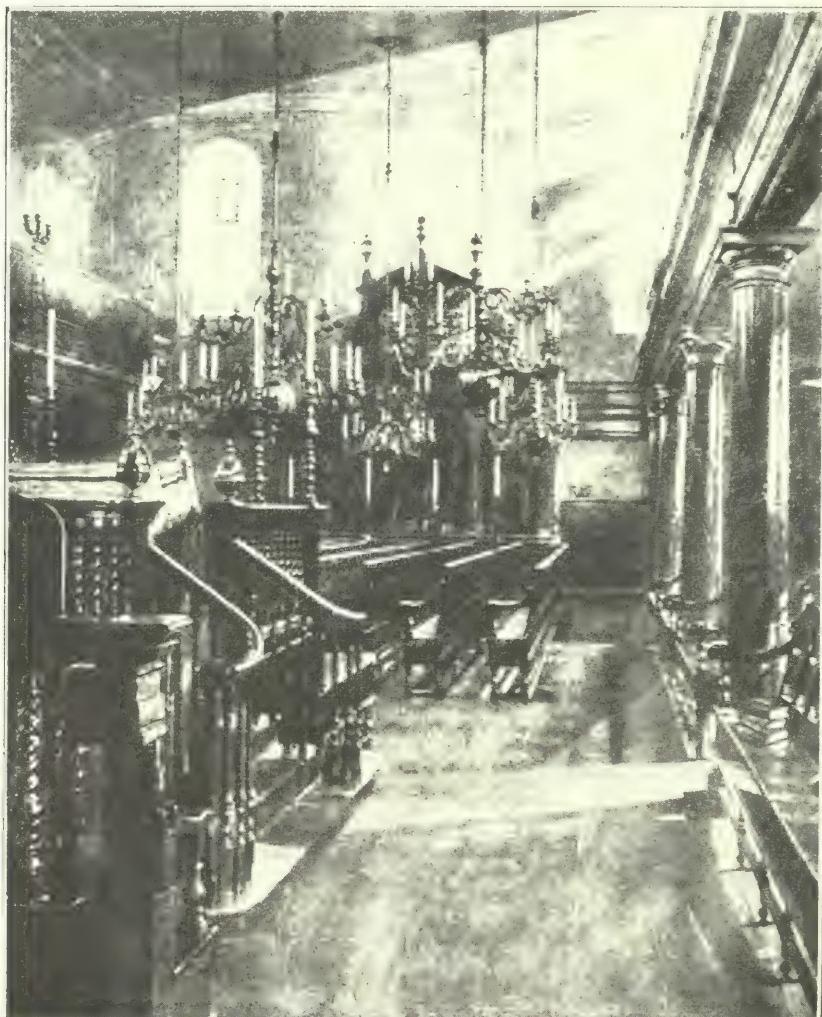
years in connection with the Synagogue, namely, in 5460 through Abraham Mendes Machado £1,092 11s. 6d. and in 5461 through the Gabay, Moses Francia £1,854 6s. 6d., and in 5462 through Rohyel Abudiente £1,549 6s. 6d. I reproduce here from the account book of Machado of the year 5461 the first expenses connected with the acquisition of the land and the first payments made to the builder, lawyer, etc. Amongst the people who were then paid over and above the sums paid to Joseph Avis were John Sims the joiner, John Phillips the bricklayer, Thomas Robinson the smith, James Paget the stonemason for paving the court

<u>5460</u>	
<i>Gastos que se fizeram com a fabrica da Sinagoga. Dizem que se fizeram ligar a cada terreno que se assinou a escritura das casas de plough.</i>	
Não pagado a Sir Thomas Littleton £	8.12.-
Por conta de ir a falar com Thomas Foley	-1.2-
Seu 1.º pagamento a Joseph Avis carpinteiro que fabricou a sinagoga pelo preço de 100.000 francos	£ 100.-
o acordo feito com elle.	
De pagos ao Notário pelas escrituras que fez entre este K. K. e Joseph Avis	£ 3.-
Junho - pagos a Joseph Avis pelo segundo pagamento £ 300.-	
Julho - pagos a dito Avis pelo terceiro pagamento £ 300.-	
págor ao Dr. William Davies por assistência que fez no ajuste liga de	£ 26.17.6
Thomas Littleton o Sr. da Sinagoga £ 26.17.6	
Agosto 23 pagos a Joseph Avis pelo quarto pagamento £ 300.-	
30 pagamentos da conta donde se alugou o aluguer que se celebra até 1.º de Junho £ 100. das casas que se alugou no sitio de plough yard £ 51.-	
que pagamento della conta £ 1092.11.6	
entregue a Sir Gabay que entrou £ 1216.15.6	

FIRST EXPENSES IN CONNECTION WITH THE BUILDING OF THE SYNAGOGUE.

yard, Thomas Clark the carpenter (the same man who had been connected with the building of the old Synagogue in 1674), John Lingar the plumber, John Dodson, and John the painter, all these evidently in connection with the building. Two pictures of the building exist, both reproduced here. One from a drawing of M. Bellisario from the second

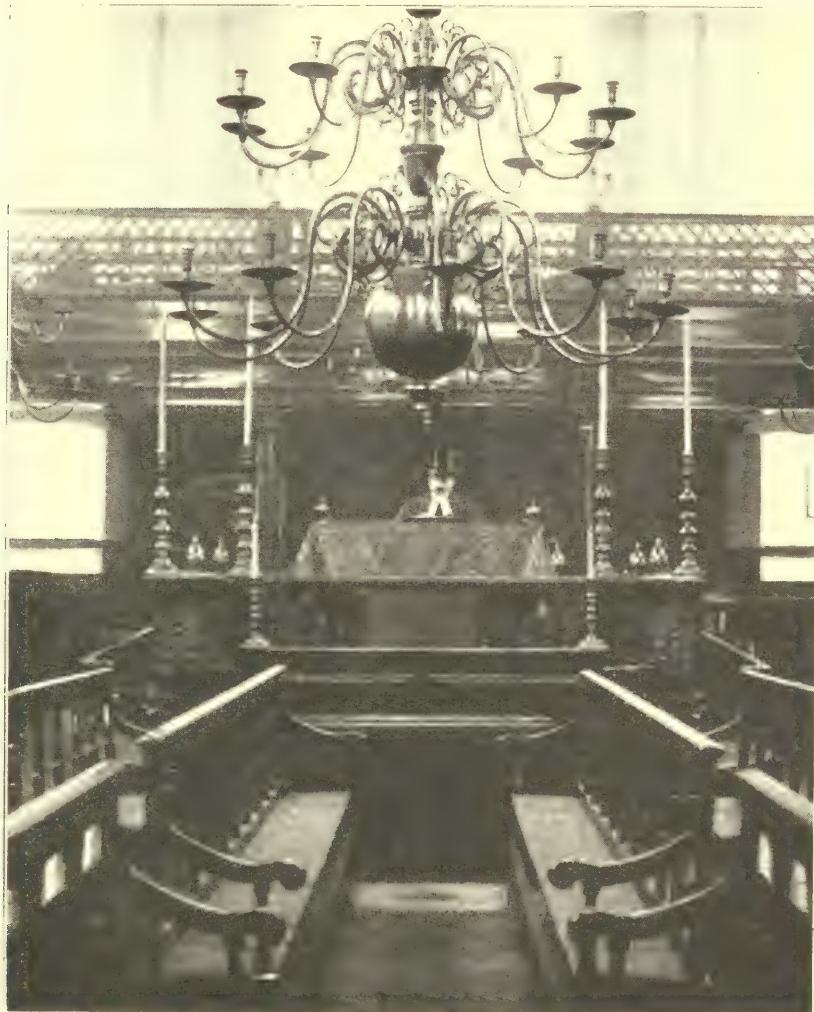
half of the XVIIIth century on the title-page, and a modern one, here below, from a painting showing the Synagogue when entering from the right hand side. This painting, now in the vestry room of the congregation, was the gift of Mr. Manuel Castello. Another view represents the interior viewed from the Echal facing the entrance and showing the Tebah, and the



INTERIOR OF THE SYNAGOGUE.

minister officiating. But the interior had still to be completed after the walls had been erected, the windows put in, the doors painted, and some, at least, of the benches in the gallery and on the ground floor had been fixed. Candlesticks and candelabras had now to be added.

Some of them were made here by Thomas Brewen the coppersmith, for which he received £49 9s. in 5461. He was paid up in full in 5462, receiving then £129. One chandelier, at least, and four candlesticks, which remain to be identified, were brought over from Amsterdam at a cost of £75 os. 10*d.* in the year 5461. I am inclined to believe that the four



INTERIOR OF THE SYNAGOGUE.

candlesticks in front of the Echal, two of which are reproduced here, and the central chandelier close to the Tebah almost immediately over the seat of the Haham and nearly in the centre of the building, are those brought over from Amsterdam. The inscription round the base of those candlesticks

reads as follows: P. M. and R. Pereira D.K. From the old Synagogue, except a few benches, of which later on, very little seems to have been brought over besides the amounts already referred to of money obtained from the sale of old silver in the year 5463 for which they received £225 15s. od. We find that they also sold in that year three chandeliers of copper for £3 6s. 8d., and also that they exchanged some old Rimonim for two new pairs, paying the difference of 18s. 6d. How much would we give now if we could exchange the new ones for those old lamps of Aladdin, the old Rimonim? The detailed account of gifts made that year in ornaments or scrolls to the Synagogue has unfortunately not been preserved. We are thus deprived of a clearer insight into the contributions which must have flowed in so lavishly on an occasion, to which they had been looking forward with so much hope and expectation, and to realise which they had borne many and varied sacrifices.

There cannot be the slightest doubt that for each of the old things discarded from the old Synagogue at least one or two new ones had been substituted, but few of these gifts if any have been preserved. The silver vessels which I am reproducing here all bear a much later hall mark than the beginning of the eighteenth century. There is a large basin and ewer for washing the hands of the priest, with a crest upon it half obliterated by age, and these show traces of continual wear for at least 150 years, as also do the spice box and the cup, the gifts of Lindo. There are the three Tassas or plates handed around on the fast days and on Purim for the collection of the Nedabot and the half-shekel "Meyo Siclo"; there is, moreover, resting upon the candlestick on the right hand a very remarkable pointer for the Scroll of the Law made of one piece of coral, beautifully carved, which was presented to the Synagogue by Mendes da Costa; there is next to it hanging between the two candlesticks the Hanuca lamp still in use in the Synagogue, but scarcely any of these go so far back as the day of the opening of the Synagogue.

A local artist, a certain Cordoueiro, was employed in Nisan, 5462, to make the twelve tablets for "Homer" at a cost of £1 5s. 6d., and on or before the month of Tisry, 5462, he was paid three guineas for making the "Mandamentos"—the Ten Commandments, which are still to be seen over the Echal. As an artist he does not seem to have been a very rich man, for we find him amongst those who obtained communal assistance in the month of Elul. They bought besides a piece of damask for the curtains of the Echal, for which they paid £5. Andrea Hatt received £11 for plaster flowers on the ceiling. They placed benches in the court yard and employed many a man for the work; thus they paid Walter Hodgins £6, and Abraham Wilkinson £5 10s. for four benches. They also kept in the court-yard a fire

engine, which had been given by the Hatan Torah and the Hatan Beresit, Rohyel Abudiente and Jacob Mendes, in the year 5461; this engine may have rendered them service in the great fire which broke out in the year 1738 and which burnt a number of houses adjoining the Synagogue and also partly damaged the roof of the Synagogue.



SILVER VESSELS, POINTER, AND CANDLESTICKS.

From the old Synagogue only a few benches seem to have been brought over, for on the 17th of Hesvan, in the year 5462, 2s. were paid for carrying them across the road. These may be some of the middle benches in the Synagogue and in the back where the children from the Shaare Tikvah schools together with the schoolmaster used to sit when attending

Synagogue year after year. And thus close upon £5,000 were spent in fitting out the new building for the purpose of preparing the house wherein to worship God, worthy of the traditions of the Community and of the financial and social status which they had obtained here.

I reproduce here from the general register the detailed balance sheet drawn up by the Gabay Abudiente in the year 5462, when the final accounts for the Synagogue were closed.

The foundation was laid on a sure basis, nothing being spared to make it last as an enduring monument of the munificence of the public spirit and of the foresight of those who had by that time established the position of the Jews in this land on a firm and strong foundation. The names of the subscribers, as they appear in the list before referred to, almost each represents in himself a phase of the change that had come over the Jews during the fifty years since their advent. How much would we give if we could see the countenances of some at least of the men mentioned here!

I wish I had more data at my disposal to bring to life those ancient members of the Community, who coming here as Portuguese finished as English citizens, who were born and lived as Marraños, but who died as professing Jews, who were known by the outer world by one name, but whose names are remembered in the solemn prayers in the Synagogue under a totally different form. Each one represents a history in himself. Some of the original founders of the Community had by that time gone to their eternal rest; a few, however, remained, who saw the beginning, and now the completion, laid the foundation of the first Synagogue, signing the agreement for the Synagogue of 1674, and who now signed that for the new Synagogue in 1699. They were the connecting links between the past and the present. If only succeeding generations had followed the example set by some of these men the future would not have been marked by so many back-slidings and changes shown by this congregation in common with others in the course of its development during the last two centuries.

It is more than a mere coincidence that the very men who were foremost in fighting the political battle for their recognition as English citizens were also the foremost men in establishing this congregation on the rock of Jewish tradition. For a time they lived a double life, they retained their Marraño names in all their dealings with the world outside the Synagogue; but they changed them as soon as the doors of the Synagogue were closed behind them and they found themselves face to face with their Creator, in their religious communion with Him. Not a few of them obtained patents of denization. A list of Jews made denizens in the reigns of Charles the Second and James the Second, in a publication which I owe to the kindness of the Rabbi Dr. Herman Gollancz, printed in London 1753

(appendix, pages 16-19, written probably by Webb), contains many a name found among the list of contributors to the new Synagogue. Some of them cannot easily be identified, because though some appear with their Hebrew surname, others have still their Marraño names, though he has then assumed also a different name. Not one of them is missing from the list of members of the congregation. I will only mention one of these persons now, for he was one of the most prominent men, and had given his life to the furtherance of the high interests of this Community. To do justice to him even now, 200 years after his death, is, I consider, a justification, if any justification be needed for the present publication. Few perhaps may have heard of Antonio Gomes Serra under that name, unless it be as a stockbroker, or in connection with mercantile pursuits. He obtained his letter patent of denization in the twenty-fourth year of the reign of Charles the Second, but as Jacob Gomes Serra we shall find him almost on every page of the old minute book beginning with the first Escamot, leaving his imprint on the whole ulterior history of the congregation.

In the years 1660 to 1701, no less than 103 members of the congregation became English citizens. Without dwelling on the social aspect or on the political change which took place at that time, affecting more or less the position of the Community as such, I cannot omit to mention that the too active participation in English politics, in which probably one or two members of the congregation indulged, must have caused some emotion. It made the rulers of the Community fear for the consequences, for they passed then a solemn Escama threatening anyone who should dare to act contrary to that decision with Herem and exclusion from the rights and privileges of the Community, viz., not to take any part in political question or to vote in any political contest of the kingdom. How curious that reads now in the light of modern life, when the exercise of these very rights and political privileges, upon which so many Jews pride themselves, and justly so, as a sign of absolute equality before the law, but which then, in the year 5448, was considered as a disturbance to the peace, causing scandal and danger to the Community, and had to be sternly suppressed! This Escama is still retained in the English edition of 1819 (p. 110, Esc. No. XXIII).

The opening of the new Synagogue saw one at least of its members knighted. Sir Selomoh de Medina, who was fined £20, in the year 5461, for refusing the post of Parnas, paid in the same year towards the end of it, his name being the last on the list, no less than £47 14s. as "Imposta" for the last six months of the year. There were not a few rich men among the members of the congregation: Moses da Silva paid £40, Abraham Haim Mendes £35 10s., and David Mendes da Costa £30.

Sir Selomoh de Medina, still simply Selomoh de Medina, offered only £2 18s. 6d., probably having a grudge against the Community, and not one penny during the first half-year either in "Imposta" or offerings. He may have been absent from London.

The opening or "Estremento" took place on Friday evening the 27th of Ylul, 5461, a few days before the New Year 5462. The following entry in the Minute Book of the Mahamat, short and dignified, is all that is found referring to this event in the archives of the congregation:—

Em 27 de Ilul 5461. Sesta feira entrante Sabat foy o Estremento da Esnoga. Noua (que permita el Dio Sera para a gozar este Kaal Kados muitos annos com Pas, Uniao, e augmento) Sendo Parnasim e Gabay os senhores.

<i>Ishac Israel Correa, presidente</i>	}	
<i>Ishac Lopes Pereira</i>		
<i>Abraham Vaes Martines</i>		Parnases
<i>Ishac Israel Henriques</i>		
<i>Moseh Francia, Gabay</i>		

"Em 27 de Ilul, 5461, Sesta feira entrante Sabat foy o Estremento da Esnoga Noua (que permita el Dio Sera para a gozar este Kaal Kados muitos annos com Pas, Uniao, e augmento) Sendo Parnasim e Gabay os senhores:—

Ishac Israel Correa, presidente,
Ishac Lopes Pereira,
Abraham Vaes Martines, } Parnases,
Ishac Israel Henriques,

Moseh Francia, Gabay."

Translation.

"On the 27th of Ilul, 5461, on Friday, the beginning of Sabbath, was the Inauguration of the New Synagogue (which by the will of God, shall be enjoyed by this Kaal Kados for many years with Peace, Unity, and prosperity), Parnassim and Gabay being:

Ishac Israel Correa, President,
Ishac Lopes Pereira,
Abraham Vaes Martines, } Parnassim,
Ishac Israel Henriques,
Moseh Francia, Gabay."

Jacob Gomes Serra must be singled out as one of the most prominent men of that time. He signed the Escamot in the year 1664, he was a party to the agreement made with Pope and Clark in the year 1674, and he also signed the contract in 1699. On both these documents he signs as Antonio Gomes Serra, and if we turn the pages of the old books, there is scarcely any institution in which Jacob Gomes Serra does not take a prominent part. He was one of the first Parnassim of the Talmud Torah, he initiated almost every institution, together with Isaac Rois Mogaduoro

he was instrumental in sending £50 to Leghorn for the Terra Santa, and in the list of subscribers here he figures as heading the list with £30. Parnas in the year 5430, he was the prime mover in the rescue of captives; and when he died in the year 5467, his widow, Ribea Gomes Serra, paid £10 for the permission to place a high tomb-stone over his grave. His two sons Pinhas and Joshua both appear in the following list, and both have taken active part in the work of the Community. The last descendant dies as a rich and respected bachelor in 1819, beloved for his charity and kindliness of manners. The next name that occurs in the Agreement made for the building of the new Synagogue is Manasseh Mendes, who figures in the list with £20. He had evidently obtained already his Jewish name from his parents in Holland, and it is just by these means that we are able to recognise amongst the members of the congregation those who had come directly from Portugal or Spain, who had two names, and those who had come from Holland where they or their parents had already embraced Judaism and their old names had been discarded long before that time. To the former belongs evidently another signatory, Manuel Nunes Miranda, who appears in this list as Jacob Nunes Miranda.

A full list of the Yehidim who witnessed the opening of the Synagogue may now follow, together with the amounts they contributed to the funds of the congregation, either as voluntary offerings ("Promessas"), or as "Income Tax" ("Impostas"), paid at the end of every six months.

I am copying these lists verbatim from the account book of the Gabay Rohyel Abudiente.

5462.

LIST OF THE YEHDIM AND THEIR OFFERINGS ("PROMESSAS") MADE
IN THE COURSE OF THE FIRST SIX MONTHS OF THE YEAR WHEN
THE NEW SYNAGOGUE WAS OPENED.

	PROMEZAS	DOS	PRIMEIROS	6	MEZES.				
		£	s.	d.		£	s.	d.	
Abraham Fernandes Nunes	...	8	7	6	Abraham Haim Mendes...	...	6	1	6
" Vaes Martines	...	12	18	6	" de Almeida ...	...	3	8	0
" Lopes de Cordona	...	1	0	6	" de Louzada ...	...	0	15	0
" Lopes de Brito	...	0	17	6	" Henriques Soares ...	...	0	5	6
" Carreon de Paiva	...	6	12	6	" Israel Henriques ...	...	2	16	0
" de Mercado	2	6	6	" Vaes Martines omoso	...	0	18	0
" da Fonseca	0	18	6	" Norsa ...	...	0	8	6
" Bernal	2	4	6	" Belzado ...	...	0	8	6
" Mendes Machado	...	3	18	0	" de Benjamin Franco...	...	0	18	6
" Israel Correa	2	1	0	" Aboab Cardozo ...	...	0	14	0
" Alvares Penso...	...	1	6	6	" Nunes Correa...	...	2	15	0
" Dias Arias	1	1	3	" Fernandes Salasar ...	...	0	4	6
" Nunes Arias	0	11	6	" Aboab ...	...	1	2	0

	<i>L</i>	<i>s.</i>	<i>d.</i>		<i>L</i>	<i>s.</i>	<i>d.</i>
Abraham de Miranda	o	6	o	Jahacob Rodrigues Portello	...	1 13 6
Ishac Israel Henriques	14	6	6	„ de Saa ...	...	o 3 o
„ Israel Correa	4	14	o	„ Sulema ...	...	o 4 o
„ Lopes Pereyra	4	7	6	„ Yesurun Rodrigues	...	8 11 6
„ Israel de Sequeira	10	2	o	„ Leuy Soares ...	...	o 6 o
„ Telles da Costa	3	7	o	„ Dias Arias ...	...	o 3 o
„ Rodrigues Mogadoiro	5	3	o	„ Rodrigues Silva...	...	6 9 6
„ Semah de Valencia	2	10	6	„ de Francia ...	...	o 10 6
„ Lindo	2	16	6	„ Semah Aboab ...	...	o 8 6
„ Senior Henriques...	3	19	o	„ de Leao e Pay ...	...	o 3 o
„ Henriques Terriera	2	4	6	„ Keyzer ...	...	o 3 6
„ Gomes Henriques	1	5	o	„ de Lozada ...	...	1 2 o
„ de Avila Doutor	3	5	o	„ Mesiah ...	...	o 1 o
„ Dias Arias	o	11	6	Moseh Mendes da Costa	...	8 o o
„ Yesurun Mendes	11	6	6	„ Mendes de Mesquita	...	3 14 6
„ de Castro	1	17	6	„ Israel Nunes ...	...	3 15 6
„ Frois, Doutor	o	10	o	„ de Medina ...	...	4 14 o
„ Rodrigues Portello	5	19	o	„ de Cassares ...	...	o 17 6
„ Fernandes Nunes	3	3	o	„ Henriques Juliao	...	2 18 6
„ Costa Alvarenga	3	17	o	„ da Silva ...	...	5 14 6
„ Henriques Moreno	1	4	o	„ Curiel ...	...	2 4 o
„ A. B. Mocata	1	8	o	„ de Francia ...	...	4 8 6
„ Yesurun Alvares	9	17	6	„ Dias Arias ...	...	1 2 o
„ de Francia...	o	15	o	„ de Francia amoso	...	1 8 o
„ Pereyra Brandao	o	7	3	„ Carreon de Paiva	...	o 10 o
„ Lameira	o	6	o	„ Rodrigues Carreon	...	1 5 o
„ Ramos	o	4	o	„ del Caño ...	...	o 10 6
„ Fernandes Henriques	o	4	o	„ Baruh Bueno ...	...	o 13 o
„ Rathom	o	14	o	„ Nauarro ...	...	o 4 6
„ de Faio	2	14	o	„ Abenacar ...	...	o 8 6
„ Jehuda Rodrigues	o	14	o	„ da Costa Senior ...	...	1 10 o
„ Mendes Machado...	o	4	6	„ da Costa Junior ...	...	2 o o
„ Nunes Sierra	o	5	o	Aharon Franco Pacheco...	...	5 3 6
„ Bernal	1	o	o	„ Baruh Alvares ...	...	2 1 o
Jahacob Yesurun Alvares	17	16	6	„ Dias Arias ...	...	o 8 o
„ Gomes Serra	5	11	o	Dauid Abarbanel ...	...	1 3 o
„ Nunes Miranda	6	1	6	„ de Faro ...	...	4 12 o
„ Haim Gabay	2	2	o	„ Penso ...	...	2 13 6
„ Lopes Berachel...	16	o	„ Mendes da Costa...	...	5 18 o	
„ Mendes Brito	1	1	6	„ Mendes Henriques	...	3 6 o
„ Escudero	3	1	6	„ de Avila ...	...	o 18 o
„ Gonsales...	3	4	6	„ de Francia...	...	o 1 c
„ Brauo	2	10	9	„ Lopes Pereyra ...	...	o 10 o
„ Teixeira de Matos	7	4	6	„ Nunes Sierra ...	...	1 7 o
„ da Fonseca	2	5	o	„ Israel Nunes ...	...	o 1 o
„ de Joseph Mendes	2	o	6	„ Pinheiro de Caseres	...	o 7 6
„ Salom Morenu	1	5	6	„ Franco Mendes ...	...	o 6 o
„ Ergas	1	6	6	„ Selomoh de Medina	...	9 16 o
„ Mendes da Costa	1	17	o	„ Mendes...	...	6 18 o
„ Cohen Arias	1	13	o	„ Salom Aylion ...	...	o 5 o
„ Carvajal	3	7	o	„ de Pas Moreno ...	...	o 6 o

	<i>L</i>	<i>s.</i>	<i>d.</i>		<i>L</i>	<i>s.</i>	<i>d.</i>			
Joseph Coen de Azeuedo	...	1	17	0	Daniel da Costa Alvarenga	...	2	6	6	
“ Barzilay	3	12	0	Raphael Penso ...	...	1	0	6	
“ Israel Henriques...	...	4	2	0	Pinhas Gomes Serra ...	...	2	7	0
“ Mendes de Castro	...	3	11	0	” Bernal ...	...	0	1	0
“ Lopes de Brito	1	5	0	Ephraim Abarbanel ...	...	1	0	0	
“ Pereyra	3	9	0	Eliau Abenacar Bomdia...	...	2	6	0	
“ Muzaphia...	...	8	16	0	” Lindo ...	...	2	13	6
“ da Costa	5	7	0	” Salom Morenu ...	...	1	17	6	
“ Abarbanel	1	0	6	Yeosuah Gomes Serra ...	...	5	0	0	
“ Mendes da Costa	...	1	5	0	” Sarphaty ...	...	3	0	6
“ de Francia	0	7	6	Menaseh Mendes...	...	3	7	0	
“ del Caño	0	3	6	Mehir Leuy ...	...	1	5	6	
“ Pestana	0	17	6	Imanuel Valencin...	...	1	13	0	
“ Henriques Siqueira	...	0	9	0	” Barzilay ...	...	1	6	0
“ Alfarin	0	4	0	Gabriel Barzilay ...	...	0	7	0	
“ do Porto e May	2	18	6	D ^a Rachel Francia ...	...	0	6	0	
“ Bueno de Mesquita	...	3	17	0	” Jehuda Supino ...	...	1	13	0
Binjamin Israel Franco	2	2	6	” Cara Cossa ...	...	1	15	0	
“ del Sotto	2	5	0	” Coen Henriques ...	...	2	14	6	
“ Veuna Vega	2	2	6	” Fresco ...	...	0	6	0	
“ Leuy	3	16	0	Judica da Cunha ...	...	0	5	0	
“ Efrances	0	9	6	Daniel Peres ...	...	0	2	6	
Simson Abudiente	8	8	0	Matatiah Sarphaty ...	...	0	10	0	
“ da Costa Atias	1	13	0	Jacob da Costa ...	...	1	5	0	
Semuel de Casseres	3	2	0	David de Miranda ...	...	0	6	0	
“ da Costa Alvarenga	...	4	17	0	Baruch Leuy ...	...	0	3	6
“ de Avila	1	4	9	Azer Vidall	0	2	0	
Rohyel Abudiente	12	5	6		Ent ^l	£504	15	6
Daniel Martines	2	1	6						
“ de Mattos...	...	2	14	6						

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PROMEZAS DOS ULTIMOS 6 MEZES.

	<i>L</i>	<i>s.</i>	<i>d.</i>		<i>L</i>	<i>s.</i>	<i>d.</i>		
Abraham Fernandez Nunes	...	17	16	0	Abraham de Louzada	0	14	6
“ Vaes Martines...	...	5	4	0	” Henriques Soares ...	...	0	2	6
“ Lopes de Cordova	...	0	15	0	” Israel Henriques ...	...	4	3	0
“ Carreao de Paiva	...	5	2	6	” Vaes Martines omoso ...	...	0	14	6
“ Lopes Brito	1	3	6	” de Benjamin Franco ...	...	1	4	6
“ de Mercado	2	2	0	” Delgado ...	...	0	0	6
“ de Fonseca	1	7	6	” Aboab Cardozo ...	...	0	10	6
“ Bernal	1	0	0	” Senior ...	...	1	19	0
“ Machado	6	11	6	” Nunes Correa ...	...	3	3	6
“ Israel Correa	2	4	0	” Mendes da Costa ...	...	11	0	6
“ Alvares Penso...	...	1	11	0	” da Costa ...	...	11	8	0
“ Dias Arias	0	17	6	” Nathan... ...	...	0	2	6
“ Nunes Arias	0	7	0	” de Miranda ...	...	0	6	0
“ Haim Mendes...	...	4	16	6	” Fernandes Salazar ...	...	0	5	0
“ de Almeida	1	19	0		£88	11	6	

	<i>L</i>	<i>s.</i>	<i>d.</i>	'		<i>L</i>	<i>s.</i>	<i>d.</i>	
Ishac Israel Henrique	9	13	6	Jahacob Cohen Arias ...	...	4	18	6
" Israel Correa	3	17	6	Caruajal ...	...	1	14	6
" Lopes Pereira	3	9	6	Koiz Portello ...	...	1	16	0
" Israel de Siqueira	6	4	0	de Saa ...	...	0	3	6
" Telles da Costa	10	3	0	Sulema ...	...	0	4	0
" Rodrigues Mogadouro	4	14	6	Yesurun Rodrigues ...	...	7	12	6
" Semah de Valencia	2	18	0	Leuy Soares ...	...	1	19	6
" Lindo	1	6	0	Dias Arias ...	...	0	9	0
" Senior Henrique	4	14	0	de Francia ...	...	0	4	0
" Henrique Feriera	1	5	0	Leon e Pay ...	...	0	11	6
" Comes Henrique	0	7	0	de Juda Senior ...	...	1	17	6
" Aula Doutor	2	18	0	de Lozada ...	...	0	9	0
" Dias Arias	0	15	0	Mesiah ...	...	0	1	0
" Yesurun Mendes	6	12	0	da Costa ...	...	9	0	0
" de Castro	0	19	0	Mosch Mendes da Costa ...	...	15	6	6
" Frois Doutor	0	12	6	Henriq de Mesquita ...	...	3	1	6
" Rodrigues Portello	5	8	6	Israel Nunes ...	...	1	19	6
" Henrique Moreno	1	8	6	de Medina ...	...	3	7	6
" Fernandes Nunes	4	12	6	de Casares ...	...	1	19	6
" da Costa Alvarenga	4	17	6	Henriques Juliao ...	...	4	13	0
" Mocata e Irmes	1	5	0	da Silva ...	...	1	7	0
" Yesurun Alvares	2	7	0	Curiel ...	...	2	12	0
" de Francia	0	4	6	de Francia ...	...	8	8	0
" Pereyra Brandao	0	2	0	Dias Arias ...	...	0	17	6
" Lopes Lameira	0	4	6	Francia Junior ...	...	0	3	0
" Lameira	0	4	0	Carreton de Paiva ...	...	0	10	0
" Fernandez Henrique	0	7	0	Rodrigues Carreton ...	...	0	17	0
" Rathom	0	3	0	da Costa ...	...	3	10	0
" de Faro	1	13	0	Baruh Bueno ...	...	1	6	0
" Reuben Rathom	0	1	0	Del Cano ...	...	0	5	0
" Juda Rodrigues	0	6	0	Nauarro ...	...	0	9	0
" Machado	1	1	0	Aharon Franco Pacheco ...	...	4	6	0
" Nunes Sierra	0	3	0	Israel Pereyra ...	...	6	9	0
" Sussi	0	3	0	Baruh Alvares ...	...	0	16	6
Jahacob Gomes Sierra	4	0	6	Dias Arias ...	...	0	3	0
" Yesurun Alvares	11	8	6	Daud Is. Penso ...	...	7	7	0
" Nunes Miranda	6	2	6	de Faro ...	...	3	5	0
" Haim Gabay	2	9	0	Abarbanel ...	...	0	16	6
" Lopes Berahel	6	18	0	Mendes Da Costa ...	...	11	9	0
" Mendes Brito	1	1	0	Mendes Henrique ...	...	1	7	6
" Escudero	9	4	0	Israel de Auilas ...	...	0	6	6
" Gonsales	1	2	6	de Francia ...	...	1	15	0
" Brano	2	3	0	Lopes Pereyra ...	...	0	10	6
" Teixeira de Matos	10	3	0	Nunes Sierra ...	...	0	3	0
" da Fonseca	2	1	6	Pinheiro de Caseres ...	...	0	16	0
" Semah Aboab	0	18	0	Franco Mendes ...	...	0	2	6
" de Joseph Mendes	1	6	0	de Miranda ...	...	0	10	0
" Salom Morenu	0	11	0	D. Selomoh de Medina ...	...	9	5	0
" Pimentel	0	4	0	Mendes ...	...	2	2	0
" Ergas	1	8	0	Salom Morenu ...	...	0	4	0
" Mendes Costa	0	7	0	Joseph Cohen de Azeuedo ...	...	1	12	0

	<i>L</i>	<i>s.</i>	<i>d.</i>		<i>L</i>	<i>s.</i>	<i>d.</i>		
Joseph Barzelay	2	8	6	Daniel da Costa Alvarenga	...	1	1	0
" Israel Henriques	3	3	6	Raphael Penso ...	...	1	10	0
" Mendes Castro	3	13	6	Pinhas Gomes Serra ...	...	2	16	6
" Pereyra	1	13	6	Ephraim Abarbanel ...	...	1	0	6
" Muzaphia	1	12	6	Eliau Abenacar Bondia ...	...	0	12	0
" da Costa	13	16	6	" Lindo ...	...	1	7	6
" Abarbanel	0	14	0	" Salom Morenu ...	...	1	3	0
" Mendes da Costa	5	0	0	Jeosuah Gomes Serra ...	...	2	11	6
" Francia	0	11	0	" Sarphaty ...	...	4	7	6
" Lopes de Brito	2	1	0	Manasch Mendes ...	...	3	0	0
" del Caño	0	3	6	Mehir a Leuy ...	...	0	9	6
" Pestana	0	19	6	Immanuel Valencim ...	...	2	2	6
" Alfarin	0	5	0	" Barzilay ...	...	0	17	6
" do Porto	2	17	0	Gabriel Barzilay ...	...	0	3	0
Os. H. H. Daudí Netto	1	10	0	Pinhas Bernal ...	...	0	0	6
Binjamin Israel Franco	2	9	0	Yehuda Supino ...	...	1	11	6
" del Sotto	1	5	6	" Caracossa ...	...	0	17	0
" V-a de Veiga	0	10	6	" Cohen Henriques ...	...	0	11	6
" Leuy	3	17	0	" Fresco ...	...	0	1	0
Simson Abudiente	2	2	0	Matatia Sarphaty ...	...	0	9	6
" da Costa Athias	1	2	0	Salom Aylion ...	...	0	5	6
Samuel de Casares	4	17	0	Dona Rachel de Francia ...	...	0	8	6
" da Costa Alvarenga	2	13	6	Ishac Yesurun de Yonge ...	...	1	4	0
" Israel de Auila	0	6	Joseph Bueno de Mesquita ...	...	1	1	0	
Rohyel Abudiente	6	15	6	Daniel Peres	0	2	6
Daniel Yartines	2	13	0					
" de Mattos	1	19	0					
					Ent. £466 12 5				

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IMPOSTA DOS PRIMEIROS 6 MEZES.

	<i>L</i>	<i>s.</i>	<i>d.</i>		<i>L</i>	<i>s.</i>	<i>d.</i>		
De Matatia Sarfaty deuia do ano passado	3	4	6	Joseph Coen de Azeuedo	...	0	3	3
de Jacob Mendes Brito deuia do ano passado	9	5	8	Joseph Israel Henriques	...	5	5	0
de Binjamin Franco deuia do ano passado	2	2	0	Eliau Abenacar Bondia ...	...	0	12	6
Abraham Vaes Martines	5	0	0	Abraham Henriques Soares	...	0	2	0
Abraham Israel Henriques	1	10	0	Jacob Rodrigues Lopes ...	...	0	7	6
Ishac Israeli Henriques	10	0	0	Abraham Correao de Paiua	...	4	17	9
Ishac Telles da Costa	1	0	0	Mosch Carreao de Paiua	...	1	9	3
Ishac Semah de Valencia	1	10	0	Abraham Vaes Martines omoso	...	0	10	0
Valencia Pacheco	0	19	0	Abraham de Almeida ...	...	0	16	0
Ishac Frois Doutor	0	5	0	David Lopes Percira ...	...	0	9	0
Jacob Nunes Miranda	9	9	0	Moseh Curiel ...	...	3	10	0
Jacob Lopes Berabel	2	8	0	Menasseh Mendes ...	...	4	11	0
Jacob Teixeira de Matos	35	5	6	Simson Abudiente ...	...	0	10	0
Moseh Mendes da Costa	44	7	6	Pinhas Gomes Serra ...	...	1	13	0
Moseh da Silva	32	8	7	Joseph Mendes de Castro ...	...	2	7	6
					Ishac de Castro ...	...	3	8	6
					Jacob Yesurun Alvares ...	...	5	4	6
					Moseh Israel Nunes ...	...		

	L	s.	d.		L	s.	d.		
Aron Baruh Alvares	4	19	0	Abraham Bernal ...	...	5	7	1
Ishac Israel de Siqueira	20	0	0	Jacob de Joseph Mendes	...	1	12	6
Abraham Mendes Machado	1	10	0	Ishac de Faro ...	...	1	7	6
Jacob Rodrigues Portello	1	5	6	Ishac Senio Henrique ...	...	10	15	0
Ishac Fernandes Nunes	8	2	0	Dauid Raphael Penso ...	...	4	6	0
Moseh de Caseres	1	17	6	Jacob Haim Gabay ...	...	11	7	1
Aharon Franco Pacheco	3	0	0	Dauid Mendes da Costa ...	...	20	0	0
Immanuel Barzilay	0	19	0	Ishac Gomes Henrique ...	...	1	14	0
Ishac Israel Correa	3	1	11	Eliau Lindo ...	...	5	0	0
Joseph Muzaphia	7	12	0	Jacob Salom Morenu ...	...	1	14	11
Abraham Fernandes Salazar	0	8	0	Semuel da Costa Alvarenga ...	...	2	0	0
Jacob Sulema	0	11	0					
Dauid de Faro	4	4	0				
									Ent ^l . 319 5 0

5462.

IMPOSTAS DOS ULTIMOS 6 MEZES.

	L	s.	d.		L	s.	d.		
Abraham de Almeida	1	1	0	Joseph Abarbanel ...	...	0	16	0
Ishac Israel Henrique	15	2	0	Jahacob Bravo ...	...	3	4	0
Ishac Semah de Valencia	0	14	0	Moseh Curiel ...	...	2	5	0
Ishac Rodrigues Portello	7	14	1	Ab. Israel Henrique ...	...	0	6	0
Jacob Yesurun Alvares	9	8	0	Abraham Bernal ...	...	6	7	9
Jacob Teixeira de Matos	15	0	0	Ishac de Castro ...	...	2	12	6
Jacob Roiz Portello	0	6	0	Jacob Haim Gabay ...	...	7	16	6
Moseh Mendes da Costa	7	11	3	Moseh Baruh Alvarez ...	...	2	8	0
Joseph Israel Henrique	2	1	2	Salom Aylion ...	...	0	17	6
Rohyel Abudiente	11	8	10	Joseph Mendes de Castro ...	...	1	14	0
Ephraim Abarbanel	2	3	0	Jacob da Fonseca da Costa ...	...	4	9	11
Eliau Abenacar Bondia	0	12	6	Ishac Senior Henrique ...	...	9	12	6
Jeosuah Gomes Serra	2	3	0	Immanuel Valencim ...	...	3	3	0
Mataiah Sarphaty	4	6	0	Moseh da Silva ...	...	24	6	7
Dauid Lopes Pereyra	0	15	0	Jacob Leuy Soares ...	...	0	8	0
Moseh de Francia	20	0	0	Moseh de Medina ...	...	15	11	7
Ab. Vaes Martines	5	4	0	Ishac Fernandes Nunes ...	...	8	15	6
Ishac da Costa Alvarenga	8	1	3	Ab. Nunes Fernandes ...	...	7	14	0
Jacob Goines Serra	2	8	6	Ishac Roie Mogadouro ...	...	2	17	6
Jacob Pimentel	0	11	0	Binjamin del Sotto ...	...	3	18	6
Dauid Penso de Caseres	0	5	0	Ab Frz Salazar ...	...	0	6	0
Dauid Israel Nunes	1	3	0	Ishac Israel Correa ...	...	3	5	5
Selomoh Mendes	4	2	0	Ishac Israel de Siqueira ...	...	20	0	0
Pinhas Gomes Serra	1	8	4	Ishac Mocata e Irmas ...	...	2	3	9
Jacob de Selomoh Mendes	1	7	0	Jacob Gonsales ...	...	1	0	6
Ab. Henrique Soares	0	2	0	Abraham e Jacob de Lozada ...	...	0	8	0
Ab. Nunes Correa	1	12	0	Moseh Dias Arias ...	...	1	0	0
Ishac Yesurun Mendes	9	10	0	Immanuel Barzilay ...	...	1	2	6
Jacob Lopes Derachel	1	10	0	Jacob Salom Morenu ...	...	0	5	2
Binjamin Leuy	16	0	0	Abraham e Ishac Dias Arias ...	...	0	18	0
Jacob Nunes Miranda	3	6	0	Eliau Lindo ...	...	8	10	0

	<i>L</i>	<i>s.</i>	<i>d.</i>		<i>L</i>	<i>s.</i>	<i>d.</i>
Sir Salamaõ de Medina	52	7	7	Eliau Sulom Moreno ...	...	8 17 0
Joseph da Costa	21	16	2	Abram Is. Correa ...	...	2 0 0
Daud Nunes Sierra	2	1	9	Ab. Lopes de Cordova ...	...	1 8 0
Abraham de Mercado	1	6	0	Aron Franco Pacheco ...	...	5 7 6
Daud e Abraham da Costa	...	16	16	7	Semuel da Costa Alvarenga ...	...	2 0 0
Jacob Yesurun Rodrigues	...	14	19	3	Daud e Faro ...	...	0 15 0
de Joseph Barzilay	2	4	6	Ishac Telles da Costa ...	...	3 7 0
Daud e Rephael Penso	16	3	0	Daniel de Matos ...	...	5 12 0
do Jahacob Ergas	9	1	0			
Ishac Yesurun Alvares	2	3	0		Ent ¹ . £545	15 2
Moseh Israel Nunes	6	15	6	Simson Abudiente ...	...	0 6 0
Abraham Carreao de Paiua	...	6	2	6	Mosseh Henriquez de Mesquitta ...	...	6 3 6
Moseh Carreao de Paiua	...	2	17	0	Semuel Israel de Avilla ...	...	3 0 0
Semuel de Caseres	20	0	0	Mosseh de Francia Jun. ...	...	2 15 4
Abraham Haim Mendes	16	17	3	Jacob Mendez de Britto ...	...	2 17 0
" Medina Henriques	...	4	13	6	Abraham Mendes Machado ...	...	3 13 0
Daud Israel Avila	3	0	0	Aharon Israel Pereyra ...	...	10 0 0
Ishac Frois Doutor	0	2	6	Ishac Pereyra Brandaõ ...	...	0 10 0
Joseph Bueno de Mesquita	...	1	10	0	Jacob de Joseph Mendes ...	...	0 14 0
Simson da Costa Athias	4	6	0	Joseph Pereira ...	...	10 0 0
Jeosuah Sarphaty	2	3	0			
Menaseh Mendes	0	14	6		Ent ¹ . £585	14 0
Moseh Baruh Bueno	3	8	6			

In going through the list of the Yehidim we find that when they came over from Portugal they adopted, as a rule, the names of the Patriarchs. They are arranged in the account books more or less in the following chronological order: first, those whose first name was Abram, then Isaac, Jacob, Moses, Aaron, David and Solomon, then the names of the twelve Patriarchs, Manasseh, Judah, Joseph, Benjamin, and later Biblical names such as Samuel, Reuel (who becomes "Rohyel"), Samson, Daniel, Joshua, and Imanuel (never Emanuel, that being the Christian form). Israel is sometimes taken in conjunction with Yesurun. The ladies' names are found in the Ketubot, and with a few exceptions they are limited to those of the four wives of the Patriarchs, Sara, Ribca, Rachel, and Leah; Sara predominating. They were anxious from the very beginning to associate themselves with the Jewish past, and they took as their models the oldest and most revered names in Biblical history. No Alphonsos, no Andreas, no Pantaleaõs are found in the records of the congregation. Other documents must come to light to settle the problem, which otherwise must remain doubtful, whether the Jacob Yesurun Rodrigues, who contributed £30 in 5460 towards the building of the Synagogue, is the Alphonso Rodrigues or Panteleaõ Rodrigues who signed the agreement with Avis, and whether Abraham Lopes de Brito who subscribed £20 ought to be identified with Andreas Lopes.

Moses Mendes da Costa, the second on the list, is another prominent

figure of the times. By his connections and by his position he exercised a very great influence upon the legal and financial destinies of the Community in more than one direction, for he was closely related to Dr. Ferdinando Mendes. This distinguished physician was born in Portugal and educated there as a Marraño. He must have attained a very high reputation at an early age to become a court physician to King John the Fourth of Portugal. The King's daughter Catharine was betrothed to King Charles the Second. On her journey from Portugal to London, whilst in New Castile, she was attacked with erysipelas, and Dr. Mendes was sent by the King to heal her. At her request he accompanied her to London and became her court physician. With him came also his two brothers Andreas and Antonio Mendes. He, as well as his wife, openly embraced Judaism and joined the congregation, and he accepted the name of Mosseh, and not, as some have hitherto suggested, his brother Antonio. The date when he joined the congregation openly is somewhat difficult to ascertain as Mosseh Mendes does not occur in any of the older documents belonging to the Community. We find Manasseh Mendes and Jacob Mendes and also Abraham Haim Mendes among the subscribers to the new building, but never Mosseh Mendes, although he must have been alive at the time, as will be seen presently.

In London, very likely in the Palace of Queen Catharine, a daughter was born to Dr. Fernandez Mendes, who was named Catharine, for the Queen herself stood her sponsor; her Hebrew name was Rachel, and on the 6th of Elul, 5458, Mossch, alias Antonio da Costa, son of Jacob, alias Alvarez da Costa, was married by H. H. Aylion to Miss Rachel, alias Catarina Mendes, the daughter of the famous Dr. (הרוֹפָא המוּבָהָק) Mosch, alias Fernando, Mendes. They had previously made the contract concerning the dowry on the first of August, 1698, before the public notary, Anthony Wright. On the side of the bridegroom, one of the parties to the contract was his mother Rachel, alias Leonora da Costa, and on the side of the bride her father, who therefore must have been alive at the time when the collection for the new Synagogue was made. The witnesses to the Hebrew marriage were Benjamin Nunes, who was one of the first founders of the congregation and who had signed the Escamot in 1664, and Jacob Shalom Moreno. This daughter of Mendes, the wife of Mossch da Costa, must have been a very gifted lady, for we owe to her the magnificent water-colour portrait of her father, which was finished by her on the 7th of August, 1721, reproduced here, and which is now adorning the walls of the vestry-room of the congregation, the gift of the late Miss Lindo. Dr. Mendes is represented in his robes as Court Physician; he had been elected a fellow of the Royal College of Physicians in 1687,

and he was one among the Physicians who attended King Charles in the last illness. He died in 1725. It was allowed him to witness the marriage of his grand-daughter, and probably also to see the impending trouble which another grand-daughter was bringing on her family.

Mossch Mendes da Costa, one of the leading financiers of the time, Governor of the Bank of England, had, so far as one can ascertain, two daughters, one at least being called Rachel, after her mother or grandmother, both of whom bore this name. Whether she had also the name of Catharine, or whether it was the name of the sister, and also whether she was the painter and not her mother, is a matter which I cannot now decide.



DR. FERNANDEZ MENDES.

Catharine is mentioned also as the daughter of Mosseh Mendes da Costa, but her history seems to be different from that of Rachel. The last-mentioned was married on the 3rd of November, 1714 (on the 7th of Kislev, 5475), by the H. H. Nieto, to Isaac, the son of Baron Abraham Israel Suasso. When the contract was made, the bridegroom, Isaac, alias Antonio Suasso, Baron de Avernas, was supported and assisted by Don Jacob da Costa, alias Alvarez da Costa, power of attorney having been sent to him by the

mother of the bridegroom, Rachel Suasso da Costa, alias Donna Elenora da Costa, who at that time lived in "Ayah" (The Hague), dated the 7th of August, 1714. The bride was represented by her father Antonio da Costa, alias Mosseh da Costa, and by her mother, Catarina da Costa. This must have been the most aristocratic wedding, although not the only one of this kind performed in the new Synagogue under the ministration of

MARRIAGE CONTRACT OF BARON SUASSO (1714).

H. H. Nieto. The lady who created such a sensation was probably the other daughter of da Costa, called Catharine, who must have been married at a very early age to a certain Villareal, for she became a widow before she was twenty-one. I cannot find this marriage in our Ketuba-books. She then promised to give her hand to her cousin, Jacob Mendes da Costa, as soon as the twelve months of her widowhood should pass. She, however, reconsidered

her promise before that time had passed, and thereupon resulted the famous law case, which had very disastrous consequences. It was the first recorded case referring to Jewish marriage that had ever come to be settled before an English tribunal. Da Costa lost the case, and Mrs. Catarina da Costa Villareal, being now free from her moral obligation, bestowed her hand upon a certain Wm. Mellish. She then embraced Christianity, and also had her two children by her first husband baptized, giving them the names of Elizabeth and William. Elizabeth afterwards married Lord Galway, and had many children. I have merely brought this last case in incidentally, as I was following up the relationships of Mossch Mendes da Costa, the second on the list of subscribers to the new Synagogue. Baron Suasso, the son-in-law of Mosseh da Costa, appears over and over again on the records of the congregation. I can only quote one instance here, from the year 1733, when on October the 10th a certain Charles Rivers writes the following

October 10th 1733

Received of the Right Honourable the Lord Baron
Suasso the sume of Twenty Pounds which was -
allowed me by the gentlemen of the Synagogue for
Surveying and attending the New Building erected
on the Burial Ground at Mile End, I say receiv'd
by me.

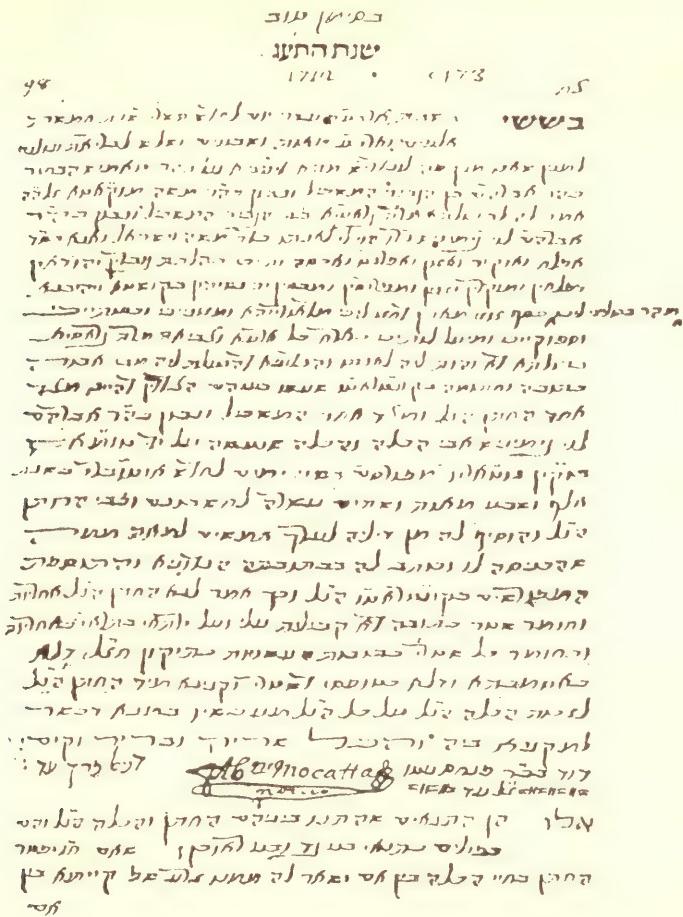
£ 20/-

Chas: Rivers

receipt :—" Received from the Right Honourable the Lord Baron de Suasso the sume of £20 which was allowed me by the gentlemen of the Synagogue for surveying and attending the new building erected on the burial ground at Mile End,"—very likely the building now known as the Beth-Holim at the entrance of the burial ground. Nieto married on Friday, 14 Tishri, 5473 (1712), Abraham Mocatta, the son of the מישאיל ונוּבָן Moseh Mocatta, to Graça, the daughter of Abraham Levy Ximenes. The late vice-president of the Community, Abraham Mocatta, who had looked forward to this celebration with just pride, being one of the oldest families in the country, had curiously enough also married a Graça.

I must now turn from the members of the Community who contributed to the building, from their lives and from the events which concerned them directly, as most of this lies outside the walls of the Synagogue, to the chief factor in the internal life, to the man who was now to succeed H. Aylion and who took into his hands the spiritual rule and guidance of the Community.

We turn from the temporal to the spiritual, from the vanishing world to the everlasting. Full justice can scarcely be done to the commanding figure which now appears on the scene. H. David Nieto, the son of Pinehas Nieto, has been without question the greatest of the Hahamim, who have been called to that high position in the Community. He represents in his manifold activity, in his wide aspirations, in his deep learning, in his



MARRIAGE CONTRACT OF ABRAHAM MOCATTA (1714).

unbounded energy, in his fearlessness and in his great scholarship, as well as in his artistic inclinations and poetical proclivities, combined with his great medical and astronomical erudition and the mastery of many languages, one of the finest types that Judaism has produced. His personality had an invigorating and strengthening effect on the Community, attracting and fostering talents and assisting in the endeavour to elicit the truth from whatever source it may have been derived.

Of his antecedents unfortunately very little is known, and his family, as regards fame, seems to have begun with himself. A certain Isaac Nieto was at one time a pupil of the Medrash in Amsterdam, and on the death of the revered H. Aboab he was privileged to be one of those who gave a funeral sermon, published by Tartas, but in what relation he stood to the H. Nieto we have not been able to ascertain.

H. Nieto was born in Venice on the 29th Tebet, 5414, as he himself tells us in a letter written to the great theologian Unger, and he died exactly on the same day in the year 5488, 74 years old. He studied theology and medicine and was appointed by the congregation in Leghorn in the double capacity of preacher and doctor. The connection of the London congregation with that of Leghorn was at that time a very active one, and influenced by the great literary activity and profound scholarship attained by H. Nieto they invited him to accept the post vacated by H. Aylion, who had accepted an invitation to become the Haham of the community in Amsterdam, and to whom they gave 50 guineas as a parting gift.

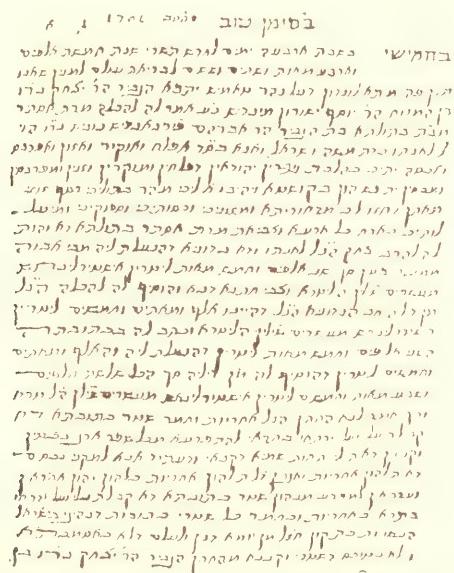
On the 4th of Sivan, 5461, a letter signed by the Mahamad, consisting of Ishac Israel Correa, Ishac Lopes Percira, Abm Vaes Martines, Ishac Israel Henriques, and by the Gabay Mord. Francia, was sent to H. H. D. Nieto, offering him the post. The conditions were the same as those offered to H. H. Aylion, with one difference, that they stipulated H. H. Nieto should under no condition exercise his profession as doctor. They expected him also to preach once in every fortnight. From the first they showed a very keen appreciation of their new Haham and did everything in their power to make his journey from Leghorn to England easy and comfortable, sending £60 to defray the expenses of the journey. He must have had a large family. Three sons at least of his are known, Pinchas, Mosseh, and Isaac, evidently the youngest, who succeeded H. Nieto after his demise as Haham of this congregation.

In a collection of sermons, to which I shall presently refer, we find two sons, Mosseh and Isaac Nieto, mentioned distinctly as sons of the Signor Haham who delivered a kind of dialogue on the 28th of Nisan, 5463, in the "Yesiba Saare Ora Vaavi Yetomim." They must already have been at that time advanced scholars. It is not improbable that Isaac Nieto was the same who had commenced his education in Amsterdam in 1675. Another son is mentioned, Pinchas, in some manuscript poems discovered by me in the British Museum. These poems were composed in the year 5480, in honour of the inauguration of the new Synagogue in Tetuan.

Soon after his arrival in London, the Haham lodged with a Mr. Notte, to whom the Mahamad paid £7 10s. on the 27th of Kislev, 5462, for the expenses incurred. During the following year they arranged the house destined for the

Haham, which was one of the smaller buildings erected close to the Synagogue and mentioned in the agreement with Avis. It was probably the house on the north side of the Synagogue, whilst that on the south side was given to the Rubi Abendanon ; besides them the Samas may have lived there also. In the month of Hesvan they spent £20 13s. towards furnishing it, and they gave him £21 10s. for other expenses connected therewith. The expenses for putting the house in order for the Haham amounted to no less than £36 8s. 2d., which they paid on the 14th of Tebet ; they furthermore contributed £5 7s. 6d. towards providing him with bedding, wool mattresses and cushions. A gift of £10 was made to him on Purim, his annual salary being £100, independent of other perquisites and gifts.

According to a custom which seems to have prevailed at the time they provided him with a new Ketuba Book ; 6s. 6d. were paid for this



KETUBAH OF FIRST WEDDING IN THE NEW SYNAGOGUE.

book. I mention these details, which appear trivial, but are not devoid of the human element. They show us the way in which the new work was to be inaugurated, and how the new life was to be initiated, and also the respect in details, which from the very beginning was shown to H. H. Nieto. The following Ketuba here reproduced is the first solemnized by H. H. Nieto and the first performed in the new Synagogue. The bridegroom was Isaac, the son of the defunct Joseph Yesurun Mendes, whose Marraño name must have sounded different. He was married to Esther, the daughter of Abraham Fernandez Nunes. A very rich wedding it must have been, for

the bride brought a dowry of £2,500. The witnesses to the marriage were Selomoh Mendes and Sir Selomoh de Medina, and it was performed as usual on a Wednesday, on the 4th day of Tisry, almost the very next day after the opening of the new Synagogue in the year 5462, corresponding to the 25th September, 1701.

The new Haham started at once on his great work, which may be summed up in that he placed all his erudition at the service of traditional Judaism, and devoted himself to the service of his persecuted brethren in the world. He showed a conspicuous firmness of character and independence of spirit ; he neither feared to attack the errors of the Church, nor to expose the terrible proceedings of the Inquisition, nor to take up the cudgels against the Archbishop of Cranganor. He would even defy the outcry of well-meaning but ignorant members of the congregation, who were unable to follow his discourses and misinterpreted the views expressed by him ; he would fight to the bitter end the heresies of Caraism and the dangerous doctrine lurking behind the remnants of the Sabbatarian movement, propagated by his contemporaries of high and low standing. The first small pamphlet published by him here, and which has hitherto remained quite unknown, is "a devout and humble prayer for King William the Third," recited on the 29th of Quisieu, 5462, corresponding to $\frac{19}{30}$ September, 1701. I have found it in a volume of Nieto's smaller writings, sermons, etc., now in the British Museum. It must originally have belonged to Nieto himself. One of his sons, very likely Isaac, wrote the following on the fly-leaf :—

"Foi D^o de Israel recolher a meu Amado Pae.

. . . s. em 29 de Tebeth 5414.

. . . s. em 29 de Tebeth 5488.

Sua Santa Gloria."

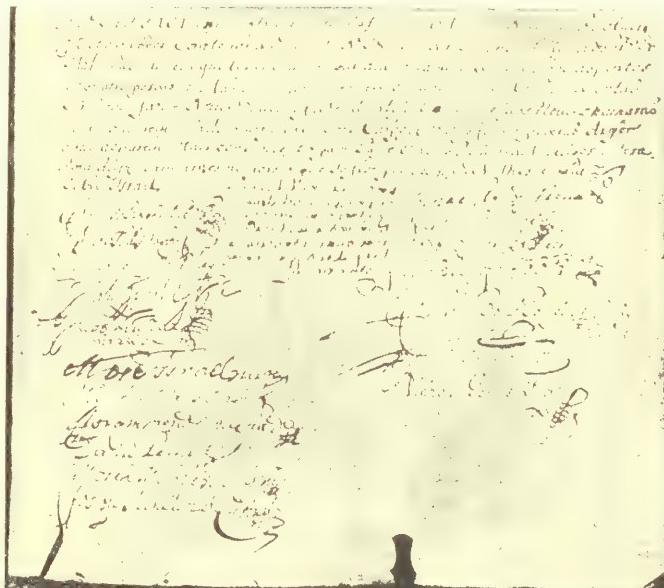
} 74 de esta.

The "humble prayer" is No. 6 of the collection. Immediately following in the volume is the sermon of H. Nieto on the occasion of the foundation of the Brotherhood of "Saare Ora," the oldest Jewish Orphanage in England, delivered on the 2nd day of Pesah, 5463. In connection with it one of the orphans, Isaac Henriques Lopes, delivered also an oration in that Yesiba on the Sabbath, the 28th of Nisan, and the two sons of H. Nieto a "Dialogue" already mentioned above, wherein they discussed whether the institution was more meritorious on account of the charity, or on account of the means of study, which it afforded. In the same year he published his great work, which he had composed while still in Italy (*Pascalogia, overo, discorso della Pasca*, Colonia, 1702). He put Colonia (Cologne) as the place of printing, though it was really printed in London ; he was afraid to mention

this, for, as he says, both the author and the land were considered heretical in Italy. It was an erudite investigation of the calculations of the Easter festival, and he proved the erroneous calculations of the Catholic and Greek Church. His results are all based upon strictly astronomical, chronological, and historical studies. This book is dedicated to Francesco Maria Cardinale de Medice. It was reprinted in Leghorn in 1765. He was a first-rate astronomer, and it was he who established the calendar which is now followed by all the Jews in England. Among the MS. of the Medrash there is an old astronomical work (No. 135), which belonged originally to Nieto. He printed this calendar later on in 1718 under the title of "Binah Leittim," fixing there the dates of the festivals and of the new moons. This calendar was officially adopted by a resolution of the Mahamad, in 1723, and up to a few years ago it was the custom that the Shamash of the congregation should go on every Friday evening to inform the beadle of the neighbouring Ashkenazi Synagogue of the exact time for commencing the observance of the Sabbath and the evening prayer. He also signs the Escamot on the 7th of Sebat, 5464. The portrait of the Haham for 5465, in front of this volume, has been kindly placed at my disposal by Mr. I. Solomons.

5464.

נֵם אֱמִינָה מִסְכִּים עַל כָּל הַסְּכָמוֹת
הַסְּיִירִים וְהַנְּרוֹת הַנִּיל וְלִבְעֹור
תְּהִיה לְעֶדֶת חֲתֻמָּתִי שְׁמִי פָּה
הַיּוֹם יּוֹם אֶשְׁבָּעָה לְחַדְשֵׁי
שִׁבְט הַתְּבִלָּה : נֵאמֶן הַחֲנוֹנָה פָּה
לְונְדוֹן עַל צְבָא קָק סְפָרִים יְצָא
הַצּוּרָה דָּרָה נִיטּו :



ESCAMOT OF 5464, WITH SIGNATURES OF H. NIETO AND OTHERS.

Ishac & Raphael Sq-ra.
Ishac Telles da Costa.
Ishac Semah de Valencia.
Ishac Israel Sq-ra.
Jacob Nunez Mirande.
Mose Israel Nunes.

Abraham Vaes Martines.
Abrm. Mendes Malhado.
Dauid Penso.
Moseh Mendes da Costa.
Joseph Mendes de Castro.
Ishac Rois Mogad-ro.

Menasseh Mendez.
Aron Franco Pacheco.
Jahacob Gonsales.
Ishac Roiz Portello Gabay.
Jacob H. Gabay.
Pinhas Gomes Serra.

He had a difficult time before him, for a storm was raised against him by some of his hearers more zealous than philosophical, at the head of whom stood Jehosuah Zarfatti, who listening to a sermon delivered on the 23rd of Kislev, 5420 (20th November, 1703) by the Haham on the "Perassa" of "Vaiasseb Jahacob," he pretended to have understood the Haham to have said that Nature and God are one, which according to his interpretation was blasphemous, and approximated the teaching of Spinozism, at that time considered to be identical with atheism. He presented his petition to the Mahamad, and the Haham wrote his famous treatise on the Divine Providence discussing the question, whether it was "Naturaleza Universal" or "Natura Naturante." It appeared first in London in 1704 in the month of Elul, 5464. In that edition the treatise on Divine Providence comes first, then follows the description of Zarfatti's case. In order to settle the dispute, into the details of which I cannot enter here, the whole case was first drawn up in Spanish and submitted to the Beth-Din of Amsterdam.

Hostile influences were at work in Amsterdam, and from the correspondence between the Mahamad of London and the Beth-Din and Mahamad of Amsterdam it is evident that the opposing faction in London had won over the members of the Beth-Din on their side even before the question was submitted to them for judgment. They made conditions which the Mahamad of London considered inadmissible, and seeing that "the Beth-Din were more influenced by personal motives and personal considerations than of the desire of restoring peace and harmony in a Jewish community, they decided never to appeal any more in any question whatsoever to the Beth-Din of Amsterdam or to have any further communication with them."

The words in the original are: "Mostrando Fazer mais Cazo de hums particulares que de toda huma Kehila, e assi Em Resentimento deste trato, rezolveraõ os ss-res do Mahamad Fazer Esta ordem e que se publique neste sagrado Pulpito, que para o futuro nemhum Mahamad possa por rezão Imaginada ou por Imaginar mandar pedir Din ou outro Julgado aditto Betdin ou Mahamad de Amsterdam."

The dispute between the two parties became very bitter. Almost every one of the reputed authors of the "Libel" against the sermon of the Haham entitled "Dialogos de Providencia," were excluded from the Synagogue, and threatened with the Herem in accordance with Escama No. 23, by virtue of which no one dared offend the Haham or speak disrespectfully of him under penalty of Herem or payment of £20 fine and public expression of regret to the Haham. The pamphlet appeared anonymously. But when the penalty

was mentioned officially from the Tebah the following thirteen members sent a letter to the Mahamad protesting against the designation of that pamphlet being a "libel"; it was written, they contended, in the interest of the Sacred Law, and no imputation against a writing could be styled libel, as no name was mentioned. The signatories were: Ishac Lopes Pereira, Aaron Franco Pacheco, David de Caseres Pinheiro, Phineas Gomes Serra, Abraham Fonseca da Costa, Moseh da Silva, Jacob Fonseca da Costa, Yeosuah Gomes Serra, Abraham Nuncs da Fonseca, Eliau Salom Morenu, Joseph Lopes de Britto, Joseph Coen d'Azevedo and Abraham Dias Arias. Zarfatti had already long ago been excommunicated. Between the 22nd of Tebet, 5465, and 1 Ab, 5465, *pourparlers* continued, but also the bitterness grew in strength. Many of the above withdrew from the congregation, and on the last-mentioned date the decision of the Mahamad enforcing the first decree, was publicly promulgated from the Tebah. The vast majority of the congregation stood by the Haham, and notably so the older men and the men of science, as well as all the scholars who had newly arrived. The feud went on for some time with unabated vigour. When the Day of Atonement arrived, at the intercession of the Haham, the excommunicated members and the Fronde were invited to join in the service on those solemn days lasting from Kippur until after Hosanarabba, during which period there was a suspension of hostilities. They agreed to submit the case to another Beth-Din. The only place they could turn to now was the Jewish Spanish Community in Hamburg. But just at that time they had no Haham, and thus the Mahamad turned to the Haham of the neighbouring community, that of Altona, also principally a Sephardi Community. Through the intermediary of Joseph Vieira, the Parnass of Altona, they approached Haham Zevi. The case was then drawn up in Spanish and in Hebrew and accompanied with a letter from the Gabay Mosseh de Medina, it was submitted to the H. Rabbi Zevi Asquenazi, who at that time was the Rabbi in Altona, not, as was hitherto believed, in Amsterdam. When the decision of Haham Zevi arrived, a reconciliation took place and nothing was heard any longer in the Community of that dispute.

The reason why they approached a Rabbi, who was not a Sephardi by birth, is very clear to those who have followed the history of H. Zevi with any attention on the one hand, and on the other, have tried to unravel the mystery of the peculiar position taken up by the Beth-Din of Amsterdam. At the head of it stood Aylion, who, from his life in the cabalistical circles in Safet, was deeply imbued with mystical notions. A mystical treatise by H. Aylion discovered by me will be mentioned anon. He had Sabbatarian leanings, and at the same time he was the predecessor of H. Nieto in the post

the latter was then occupying. There was an antagonism between these two men, which grew more and more acute in the polemics which were carried on a short time afterwards concerning the followers of Sabbattai Zevi. Haham Zevi was known to have been fighting, like Sasportas, against the spread of the new sect and its doctrines. H. Zevi was more Sephardi than Ashkenazi. Though born in Wilna he lived a long time in Buda, then he went to Adrianople and to Belgrade. He escaped from Buda when the town was captured by the Turks and when Abendanon had also taken his journey to the West. H. Zevi was then Rabbi or Haham in Serayevo or Bosna-Sarai, and afterwards Altona, Hamburg, and elsewhere.

In the accounts of the year 5458 I find that on the 28th of Elul they paid £7 for the *dispacho* to H. H. Rabbi Isaac Zeuy, after having spent £1 on him and on a certain Selomoh Naja for maintenance, and for the *dispacho* of Samuel Ben Mayor, the servant of the H. Zeuy, they paid £1 5s. 6d. It is not at all impossible that he may have paid a flying visit here and thus made the acquaintance of the Community, who would therefore turn to him for help and assistance on such a perplexing topic as settling a theological and philosophical question. The answer entirely upheld the views of the Haham, and thus the affair was settled to the great satisfaction of the larger part of the Community and of the Mahamad, who strenuously upheld the authority of the Haham, and who had gone so far as to refuse Zarfatti access to the Synagogue, although as he states in a remonstrance to the Mahamad, he had contributed, at least, as much as any one else to the new building. This correspondence and decision were printed in the year 5465, the decision arriving here on the 23rd of Kislev, 5464. The second edition, slightly altered and augmented, appeared 5476 (1716).

An explanation of the action of Zarfatti and of the growing interest which the dispute aroused in the Community, leading on the one side to such a severe measure as to exclude Zarfatti from the Synagogue, and, as mentioned above, also a large number of members, and on the other, to the decision of the Mahamad to appeal to an outside authority, in order to settle what may appear to us to be an abstract theological question, may be found in the unrest prevailing at the time in the Community; a spiritual fermentation had been thrown into it through the propagation of the Sabbatarian doctrine, and much more so by the dispute which at that time began to agitate the cognate community in Amsterdam, with which the community in London was in constant communication.

The writings of Nehemia Hya Hayon, with their mystic and cabalistic contents and their veiled Sabbatarianism, as well as the writings of Cardozo, so warmly espoused by H. Aylion, had evidently found followers and

converts in the London Community. These men knew H. Nieto to be a bitter opponent, and probably the accusation of Spinozism was raised for the purpose of weakening the attacks, which they were sure would soon be made by so strenuous and devoted a champion of rational Judaism, against these mystical aberrations. There can be no doubt that such men were here at the time. For among the various manuscripts written at that time and now in the English libraries and in private collections, not a few have been found to be the very writings of Aylion, Cardozo, and of other similar authors. When the storm had fully subsided and calm reigned again in the Community, only the echo of the distant dispute rolling across the waves which separate England from Holland, and the personal element had entirely been eliminated, Nieto took up the fight with vigour, and he published in the year 1715 his (אש דת) "Esh Dath" in Hebrew, of which "Fuego Legal" was the Spanish translation. I am anticipating somewhat the description of his literary activity. The book is divided into two portions. In the first he discussed the system of Hayon, which he declares to be heretical and Hayon to be a "Heresiarca," and in the second portion he discusses the principles of Jewish Law, and points out the true importance and value that is to be attributed to Kabalah, if it be studied from an enlightened point of view ; the book concludes with the summing up of the principles of Judaism.

In the Spanish introduction, which is missing in the Hebrew text, he also refers to Cardozo's (בקר אברהם) "Boker Abraham," containing, as he says, abominable and detestable teachings and producing a horrible and scandalous schism between the Cabalists. He afterwards animadverts against both in his book. He declared that he had prepared in manuscript a more ample refutation of these heresies which he intended publishing later on. Unfortunately, he has never been able to accomplish his wish. Who knows now where this manuscript might be found? Curiously enough the book of Cardozo, never printed, is found in MSS., of which one copy was very elaborately and beautifully written by Selomoh da Costa Athias in London, almost in the very same year, 1716, in which Nieto's book appeared. This copy, once the property of the Duke of Sussex, has been placed at my disposal by its present owner, Mr. Asher I. Myers, the title-page of which is here reproduced. The copyist Athias is the same person who, years afterwards, presented the Hebrew collection of books made by him to the British Museum, and he is the author also of the manuscript copy referred to before, when speaking of Abendanon. More than one copy of such manuscripts are due to him. He was a very experienced caligraphic writer, but I doubt whether he could have earned a very comfortable livelihood by the skill of his pen or have been able to purchase that collection of books, which

was originally made by the Jews and beautifully bound, in order to present them to King Charles, and which he obtained together with other valuable books since deposited by him in the library of the British Museum.

According to the lists of Yehidim, and to the amounts of his contributions, he must have been a wealthy merchant. At one time he was Gabay and thus an Elder ("Velho") of the congregation and of much influence. In the dedicatory letter addressed to the Trustees of the British Museum, dated 1759, when presenting the library, he says, that for forty-five years he had been living here in London without fear and trouble, and out of gratitude he offered that collection to the nation. As he was a man of means, in addition to being a scholar, he must have caused still more trouble to H. Nieto by his adherence to the Sabbatarian movement, and by his



CARDOZO'S "BOKER ABRAHAM," COPIED BY ATHIAS.

circulating such books as those, which H. Nieto declared to be heretical, pernicious and dangerous to the true teachings of Judaism. About eleven months after he had copied the book *Boker Abraham* (above reproduced) he was married by the Haham on the 7th of Tamus to Miss Abigail, the daughter of Samuel da Costa Alverenga. They made the contract on the 3rd of June, 1717, before the notary, Mark Ullmann; another proof that the man must have been at the time a wealthy man, for only men of means went to the expense of making a statement of the dowry in a formal manner before a notary. Amongst the cabalistic manuscripts in the Medrash of the Ashkenazim in London there is a similar

treatise, No. 124, written almost with an identical hand, and in No. 125 there is a cabalistic treatise, the only known work of H. Aylion, both placed at my disposal by the kindness of the librarian of the institution, the Rev. Dayan Spiers. The owner of that manuscript was Aaron Fernandez Nunes, who had that book in his possession on the 4th Tammuz, 5463 (1703). This shows the connection which existed between Amsterdam and London, and also that cabalistic writings, hitherto unknown, of H. Aylion were in the possession of the members of the Community here, proving thus far the correctness of the view held by me, that the accusation of Spinozism was raised intentionally by the adherents of Aylion and of the mystical teachings of Hayon and his

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MARRIAGE CONTRACT OF SEL DA COSTA ATHIAS (1717).

associates. This again contributes to explain the reason why Aylion, when appealed to decide in the dispute, could not but show himself very much biased.

In the same direction, but not so pronounced anti-Sabbatarian, was Nieto's other work, which appealed to a much larger circle, and which therefore was received with great approval by the Jewish communities throughout the world. It was an apology of the Oral Tradition, and an attack against Karaism, which always follows in the wake of spiritual disintegration and mystical hallucination in Judaism. The mind being unsettled, and the opinion as to the value of those traditions to which mysticism gives an interpretation totally different from that usually held, tends to alienate the people from following that tradition, as it appears too

unstable and insecure to rest the faith upon. The result is the recrudescence of Karaitic tendencies, which alone limit the faith to the written Law and minimise or ignore altogether the value of traditional interpretation.

Sabbataism had led to wholesale apostasy in the East, and in order to avert similar consequences here and to nip in the bud the Karaitic tendencies, H. Nieto composed his famous second Cuzary called "Matteh Dan" (מַתָּה דָן). Nieto often assumed the name of Dan (דן), as it contained the initial letters of his name דָנִיְהוּ, and it occurs here and in the previous book already mentioned, and also in another work which will be mentioned hereafter. He began to write his book in the year 1710 and finished it in the year 1714. It follows in its internal arrangement the Hebrew work of Jehuda Ha-Levi, which, by the way, is the very book which had been translated into Spanish by Abendana, this Haham's predecessor. Submitted to the approval of the Mahamad they recognised the merits of the work and granted immediately the license for the publication. It appeared in Hebrew alone, and in Hebrew and Spanish, with a beautiful frontispiece which I ascribe to the skill of the Haham himself.

The book was dedicated to the following Parnassim, Isaac Fernandes Nunes (probably the brother of the man who owned the manuscript of Aylion), Jacob Yesurun Alvarez, Pinchas Gomes Serra, the worthy son of a worthy father, who had protested in 1705, but who had since become the friend of the Haham, Jacob Hayim Gabay, and last, though not least, Samuel da Costa Alverenga, Gabay, father-in-law of Selomoh da Costa Athias. The dedication is dated Vcadar, 5472, which means 1711/12, whilst the book appeared two years afterwards. It was the first comprehensive Hebrew work printed in England, and it must have taken about two years to print. In the same year appeared also the Hebrew text alone. This book has since been reprinted at least twice, a manuscript copy made in Italy is now in my possession, and an old MS. translation in Jewish-German is in the possession of Mr. E. N. Adler. The first part was translated into English by Dr. L. Loewe, under the title of the *Rod of Judgment*, London, 1842. In between, Nieto had preached a sermon on the foundation of the society, "Bikur Holim," 1709, and a funeral sermon on Yahel Mendes in London, 1720. (She was the widow of Jacob Mendes and mother of Abr. Haim Mendes. In 5472 she paid the rent of £35 for the house where the first Synagogue had originally been. From 5473 on Abr. H. Mendes pays the rent. It was leased in that year to Jacob Mendes for £40. He probably died soon after the contract was made.)

Nieto pursued his Hebrew studies with unabated vigour and he started a work of which hitherto very little seems to have been known. Long before Lampronti had started on his great Rabbinic Encyclopædia, Nieto had been working at a similar Talmudic Encyclopædia, only two volumes of which are now in existence; the time of their composition falls between 1710 and 1712, the date of the second manuscript in the Bodleian Library (No. 2265, Catalogue Neubauer). It contains, moreover, some medical notes in Roman characters by the author himself, H. H. Nieto. The other manuscript is in my possession. On comparing the handwriting with that of the Ketuboth, it is evident that the שָׁרֶן ("Shaar Dan") is the autograph of the author.

Though occupied with literary pursuits more or less of a polemical and educational character, in order to settle the belief and to fight heretical views, and to keep the Community, which was placed in his charge, pure in its religious worship and lofty in its literary aspirations, he never forgot the persecutions to which his brethren were exposed in other countries. Out of the dungeons of the Inquisition of Spain and Portugal voices reached him and found a ready and willing ear to listen to their complaint, and a hand willing to write down and to communicate to the world some of the horrors which the jealous eye of the Inquisition kept within the walls of their prison. Like a mighty champion he stood forth to defend his brethren and to expose in scathing terms the shameful hypocrisy and abominable cruelties perpetrated in the name of religion and truth.

Some of the documents had come to him from a former secretary of the Inquisition. Those who, like me, have gone through the pages of the old Ketubah-books of the congregation, must have often found names with the significant remark attached to them, "vindos de Portugal" or "vindos de España," marking new arrivals from those countries. They came as Christians, but threw off the mask at once, and assumed publicly the faith of their ancestors and renewed the ties of marriage in accordance with the law of Moses and Israel, though they had originally been performed in accordance with the laws prescribed by the Catholic Church. There is no reason to doubt the truthfulness and veracity of H. Nieto's statement, that he received the information from a former member of the Holy Tribunal. This book, published ostensibly in Villa Franca in 1722, created a great sensation. It is called *Noticias Reconditas y postumas del procedimiento de las Inquisiciones de España y Portugal . . . compiladas . . . por un Anonimo*, in two parts, the first written in Portuguese and the second in Spanish. Villa Franca stands, of course, for London, the town of freedom. Shortly afterwards he wrote an answer to the sermon preached by the Archbishop of Cranganor on the 6th of

September, 1705, in Lisbon, on the occasion of an *Auto de fe*. A manuscript of this is found in the Rossi Collection (Cod. Esp. No. 4). It was published in Villa Franca, *i.e.*, London, after the death of the Haham, or more likely in the year of his death, and it has been translated into English by



HAHAM DAVID NIETO 1726.

Moses Mocatta under the title, *The Inquisition and Judaism* London, 1845, reprinted Philadelphia, 5620. Carlos Vero, stands in the original for the name of H. Nieto. He wrote that book in an advanced age, while suffering the

pains of infirmity; in the declining years of his life he still found strength and energy enough to conquer his physical infirmity, and to write a defence of Judaism with his dying hand. The day of his birth was the same as that of his death, the 29th Tebet, 5488 (10th January, 1728). He was laid to rest on the following day in the old grave-yard, which is now at the back of the Beth-Holim in Mile End, in grave No. 1 of the 21st row. To Mr. Asher I. Myers I am indebted for the accompanying picture of H. Nieto in the closing years of his life (1726).

The following Latin epitaph, now almost obliterated, was composed by one of the band of great scholars whom his genius and learning had been able to attract around him, Dr. Isaac de Sequeira Samuda, Doctor of the Royal College and a member of the Royal Society of London:—

Theologo sublime, Sabio profundo,
Medico insigne, Astronomo francozo,
Poeta dolce, Pregador facundo,
Logico arguto, Physico engenhoso,
Rhetorico fluente, Author jucundo,
Nas lenguas prompto, Historias notorioso
Posto que tanto em pouco, a quy se encerra,
Que e muito e pouco, em morte ha pouca terra.

The son of H. Nieto, Isaac Nieto, delivered two funeral orations on his father, one at the end of the seventh day and the other at the end of the thirtieth day after his interment. They were published in London in 5488 (1728), and the epitaph is also there reprinted (Ishac Nieto, *Sermones funebres en las deplorables memorias del Muy reverendo . . . D. Nieto*). Dr. Jacob de Castro Sarmento also delivered in Portuguese a very long funeral oration, printed in London 1728 (*Serma funebre, Is. 57, 1, 2, as deploraveis memorias do muy Reverendo . . . D. Netto, F.P.*).

It would be impossible to render a full account of the work performed by H. Nieto during the twenty-eight years of his ministration. Some of his writings have been lost, others like the Encyclopædia have only been discovered quite recently, and are still in manuscript. Yet from all that is known we can see how wide his interests, how profound his scholarship and how keen his intellect in the advance of freedom, liberty, and how deep his attachment to those beliefs which he held to be sacred and everlasting. He was not afraid to expose the weak points in the Greek Calendar nor to drag out of darkness into the light of the day the horrors of the Inquisition, nor would he tolerate mystical hallucination, self-deception, or the enslaving of the mind under the pretence of freeing it. Though two centuries had elapsed since his attack on Karaism, it was still powerful enough to be reproduced for a similar purpose in the year 1840, and wherever his writings reached they

had the desired effect, they checked Caraism, annihilated Sabbatarianism, and steadied the shaken foundations of the belief in Tradition.

Of his contemporaries some have already been mentioned. To one of these I return at once, a few more will then be added to this narrative. One has only to create a centre to make kindred spirits flock to it. They are attracted as by a kind of sympathetic magnet, they move in a congenial atmosphere, they feel themselves at home. And the combined action thus engendered produces far greater results than could be achieved by



DR. JACOB DE CASTRO SARMENTO.

individual performance, however brilliant it may have been. This is the secret of the influence which a powerful mind is able to exercise upon his contemporaries. He forms the nucleus for tendencies which may be more or less clearly felt, but are not yet clearly expressed, and for which he finds the true word of deliverance; he sets all these ideas free, in a manner which appeals to those who had felt dimly the pressure of these ideas but were unable to formulate them. In this manner Nicto acted upon his

contemporaries, for we see between the years 1700 and 1730 a far greater number of men of science and of letters gathering around the Synagogue or within the walls of the Synagogue than ever before, or at any time afterwards.

Amongst the refugees who came here from Portugal, the most gifted man was the Dr. Sarmento before mentioned, who belonged to a noble family. He was born in Braganza in 1691, and studied Greek philosophy at Evora at the age of seventeen, when he began to study medicine in Coimbra. The Inquisition drove him from his country, and in 1720 he came to England; in 1725 he became a Fellow of the Royal Society. He kept up his correspondence with all the great men of science of the time, and he died in London 1761. Of his medical works, it is not for me to speak. I am able to reproduce his portrait here through the kindness of Mr. Asher I. Myers, who placed it at my disposal.

In the year 1724 he published his "Examplar de Penitencia," moral meditations in three discourses delivered on Kippur, the great fast-day. The tragedy of Mordecai and Esther and the deliverance of the Jewish people from the persecution of Haman is the object of another publication of his, which appeared in London in the same year (1724), and last but not least, the funeral sermon on H. Nieto, whom he, like others, called Netto (the Haham himself always signed his name Nieto). The sermon was divided into four long discourses, extending over sixty-four printed pages. There is no doubt that he is also the author of the medical works, for there was only one Dr. Jacob Sarmento and not two, of whom it is alleged that the one was called only De Castro, and the other De Castro Sarmento. The next whom I mention is Laguna.

Daniel Israel Lopes Laguna, born in Portugal, was persecuted by the Inquisition and sought a refuge in Jamaica, where at that time a large colony of Marraño Jews had settled. They were in constant communication with the London Community which they considered to be the paramount community and with which they felt themselves to be in communal and ecclesiastical unity. Charitable moneys used to be transmitted through London, and at least one or two Scrolls of the Law deposited in the Synagogue had been brought over by members, who had come to London *via* Jamaica. Some members of the family of Laguna had preceded him to London, and one of them had married here. Before leaving Jamaica, probably influenced by the translation and interpretation of the Psalms into Spanish (published in Amsterdam in 5421), by Jacob Judah Leon Templo, famous at that time, Laguna had translated the Psalms into verse under the title "Espejo Fiel de Vidas." He came with the

manuscript to London for the purpose of printing it here; when he found a Mecaenas in Mordejay Nunes da Almeyda, himself a man of literary accomplishments, and his whole family equally intellectual. The book appeared in 1720 (5480) with three plates of engravings full of mystical symbolisms done by Abram Lopes Do Oliveira, a member of the congregation. In accordance with the custom which prevailed at that time, books of a somewhat pretentious character were first shown to men of a literary reputation, and each of them wrote according to his talents and his inclination, a prose, or more often, a poetical recommendation or introduction. No less than ten persons wrote sonnets in honour of Templo's edition of the Psalms, and an approving letter from Dr. Isaac Orobio de Castro was added to it. A far larger number wrote sonnets and approbations to this poetical work of Laguna. Not only was the book approved by H. H. Nieto, who signed his approval on Roshodes, Sivan, 5479, and by a Hebrew poem of R. Joseph Abendanon, but the following persons also wrote laudatory verses in Spanish, among them three ladies, namely:—

Abraham Gomez Silveyra, Jacob Henriques Pimentel (*alias* D. Manuel de Umanes), Abraham Henriques Pimentel, Manuel Fonseca Pina, D^a Sara de Fonseca Pina y Pimentel, David Henriques Pimentel, Mordejay Nuñez de Almeyda, D^a Manuela Nuñez de Almeyda, D^a Bienvenida Cohen Belmonte, Jacob Lopez Laguna, David Lopez Laguna.

Two wrote in Latin, one of them Dr. Jacob de Sequeira Samuda, who hereafter was to write the Latin inscription on the tombstone of H. H. Nieto, and the other David Chaves, and two wrote verses in English, Samson Gideon and Abram Brauo. This shows rare proficiency and a large galaxy of talent in the congregation in the year 1720. Hebrew learning, in its widest aspect, was represented by the Haham himself, who in his fight against the heresy of Cardozo and Aylion was powerfully supported in the first instance by Mossch Hagiz, who originally came from Jerusalem on a charitable mission to Europe and was then involved in the dispute which arose around the writings of Cardozo and of Hayon. I do not wish to enter here any further into the details of this dispute and of its development. It involved very deeply H. Aylion on the one side, as the defender of Cardozo and Hayon, and on the other side H. Zevi, already known to us as the authority appealed to in the dispute between H. H. Nieto and Zarfatti with his thirteen colleagues.

London became the centre where books of a polemical character could be published, and here Hagiz published his polemical treatise called "Sheber Posheim" (שבר פושם) in 1714, and in the following year he published again here Joshua Ergas's writings; (ס' תוכחת מנולה: ס' הצד נחץ)

Ergas was at that time the Rabbi in Leghorn. Nieto's publications thus gave the final blow to Sabbatarian leanings, and to any support which the friends of that heretical party in Amsterdam might have obtained among the members of the congregation. Hand in hand with the intellectual development of the congregation and the prominent position which it occupied in the world of thought in Judaism, went an ever-increasing growth both in members and income. We can see the means of the congregation growing from year to year almost in leaps and bounds, for whilst in the year of the opening of the new Synagogue in 5462, the income and expenses balance at £3,432, the income reached ten years afterwards, in 5472, the sum of £4,756. In 5486 it had attained the high water mark of £6,742. This last balance sheet is worthy of a more minute examination. H. H. Nieto received as salary, in this almost his last year, £100, the Hazan Isaac de Chaucs £60; at that time an assistant Hazan had been appointed in the person of Abraham Solas, who received £44. Ruby Isaac Henriques received £40, R. Abraham Lopes Henriques £20 for the half-year, R. Aaron Belizario £30, R. Joshua de Mattos £25, the Samas Isaac de Saa Silveyra £16, the other Samas Abraham Rathom £16. To the one who killed the fowls £8 were paid, and to the one who lit up the Synagogue £20. A presentation to the Lord Mayor cost £44 18s. The distributions on the eves of the Festivals amounted to £133; coals were distributed during the year to the amount of £205 16s. The expenses on Masoth, Haroseth, and Simurim amounted to £157 13s. 5d., the assistance for rent for the poor £402 10s. 6d., rent for the Synagogue £121 10s., expenses of the Hebra £491 13s. 3d., expenses for the indigent poor £1,639 6s. 3d., expenses for "despatchos" £744 4s. 4d. Smaller items and taxes cost £464, thirteen monthly payments were made to Joseph Henriques Sequeira, totalling to £65, and to Deborah Mendes, from interest on money deposited with the congregation as annuity for the year £180. The "Bodekim" and "Porgadores" received a salary of £138, and for work connected with the house of the new burial ground £62 14s. 6d. £121 15s. 9d. were spent for wax for that year. Of the income I shall only take a few items which are characteristic of the time: £17 from the sale of wax, £28 came in from the half shekel, from the plate on Purim £39 3s. 6d., from the Simurim and Haroset £10, Promessas for the first six months £879 17s. 9d., the Impostas only amounted to £74 2s. 4d. The offerings for the last six months were £649 14s., whilst the Impostas for the second half-year rose to £573 11s. 7d.; Finta brought in £611 8s. 4d., legacies amounted to £300, one year's interest on the property of the Sedaca £460 7s. 6d.

These figures speak a language of their own which is more eloquent than any commentary could be. No less eloquent is the item which records that £101 1s. were received from fines inflicted during the year. These fines seem to have fluctuated very much. In some years, such as in the year 5477, I cannot trace any fines at all. In the year 5475 they only amounted to £1 10s., in 5466 they obtained £33 12s. from fines, and in the year 5461, almost close upon the opening of the new Synagogue, £93 were paid, and in the very year of the opening itself £28 15s. flowed into the coffers of the congregation from fines. Whilst the income of the congregation remained for a time stationary, and then began to decline, that of fines seems to have grown with the years. In the year 5492 £131 were paid in condemnations, and in 5505, responding to 1745, no less than £160 were obtained from that source. In 5509 they reached the unprecedented sum of £240. It was an irksome measure, which caused much irritation and proved in later times as much a source of weakness to the congregation as it originally may have been a source of strength, enforcing people to keep within the Synagogue and to take upon themselves, even at a sacrifice, some of the duties imposed upon them, to guide and to watch over the destinies of the Community.

Once the tie was loosened which kept the members faithfully attached to the congregation, fiscal penalties lost their terror, and people would and did, as is seen by these fines which accumulated, prefer to pay than to serve. It may be that in later times the imposition of fines became a powerful means for the Mahamad to act in an autocratic manner and to put down any attempt to criticise or to deviate from the rules perhaps harshly interpreted by them and keenly resented by other members of the congregation, but I am already anticipating some of the events which happened in the middle of the eighteenth century, and I will again revert to the more pleasing picture of the expansion and growth in all directions which marked the beginning of that century. The congregation did not remain merely satisfied with having obtained the plot of ground for building the Synagogue upon; first in the form of a lease and then by means of a lease and release they obtained freehold rights to all the adjoining property.

At the same time they took over a new lease by indenture dated the 30th July, 1702, from the Church Wardens and trustees, Edward Woodcock and others of St. Catherine's, Cree Church Parish, of the old Synagogue, as stated in the document: "The brick tenement used as a Synagogue situated in Cree Church Lane and the other brick tenements adjoining thereto then in the tenure of Ruby Joseph Abendanon with the appurtenances to hold the said

premises from the feast of St. John the Baptist at a yearly rent of £40 payable quarterly for the whole term of twenty-one years." This agreement was made by Sir Solomon de Medina and others. In the following year Joseph de Castro, Jacob Gonsales Pantaleão, Rodrigues Mogadoiro, Phillip Mendez da Costa and Jacob Gabay leased for seven years to Jacob Mendez in consideration of a yearly rent of £40 "all that large brick Messuage or Tenement situated, standing and being in the Parish of St. Catherine, Cree Church, also Christ Church, London, in or near to a certain lane called and known by the name of Cree Church Lane, which said Messuage with the lesser houses adjoyning eastwards hath for many years bin used by the Jewish Congregation as a Synagogue together with all and singular lights, easements, ways, water courses, commoditys, appurtenances whatsoever to the said large messuage or tenement belonging or to right appertaining to have and to hold the said Messuages etc." This lease was to be renewed after the expiration of seven years for another five years at the same yearly rent, at the request of Jacob Mendez. The schedule of fixtures in these houses is endorsed on the back of the document, and assists us to gain a clear view of the property.

The various stages of this expansion are marked by numerous deeds, indentures and agreements made between the Elders of the congregation and other parties for acquiring the land adjoining. The very year 5509, mentioned before as being the high water mark of the fines, is also the year in which the Synagogue became the freehold property of the congregation. On the 5th and 6th of April the transactions between the various parties were finally concluded. An abstract of the deeds drawn up on that occasion follows here, taken from a list made in the year 1804.

"6th April, 1748.—Power of Attorney from Dame Martha Wager Widow and Relict and also Executrix of Sr. Chas. Wager Knight to Francis Gashry of Bloomsbury Square in the County of Middx. Esq.

"5th and 6th April, 1748.—Indres of Lease and Rel. of eight parts between Sr. Kenrich Clayton of Marsden in the Parish of Godstone in the County of Surry Bart. deceased eldest son and Heir Sr. Wm. Clayton deceased and Wm. Clayton of Brook Street in the Parish of St. Geo. Hanover Square in the County of Middlesex Esquire the other Executor of the sd. Wm. Clayton deceased of the first part Dame Martha Wager Widow and Relict and also sole Executor of and Devisee named in the last Will and Testamt. of Sr. Chas. Wager Knt. dec. of the 2nd. Dame Susannah Rider Widow of Sr. Barnham Rider of Boughton Mountchelsea in the County of Kent Widow and Relict of Sr. Barnham Rider late of the same place Knt.

Deced. Sr. Thos. Rider of Boughton aforesaid Knight only son and Heir at Law of said Sir Barnham Rider by the said Dame Susanna Philadelphia Rider and Harriot Rider of the same place, Spinsters of the 3rd part Gabriel Lopes David Franco David Aboab Cardozo Moses Mendes da Costa and Moses Gomes Serra of London Merchants of the 4th part Benjamin Mendes Da Costa of London Merchant of the 5th part Moses de Paiba of London Merchant of the 6th part Natal Levi Sonsino of London Merchant of the 7th part and Philip Carteret Webb of Lincolns Inn in the County of Middx. of the 8th part.

"6th April, 1748. —Indre of Bargain and sale between the same parties inrolled in Chancery.

"6th April, 1748.—Indre of 4 parts of Assignm't of 500 years between Dorcas Mardsers of the Parish of St. Martin in the City of London Spinster Sole Acting Executrix of the last Will and Testament of Sr. Harcourt Marster late of the sd. City of London Knight deceased of the first part Dame Susanna Rider of Boughton Mount Mountchelsea in the County of Kent Widow and Relict of Sr. Barnham Rider late of the same place Knight deceased and only surviving daughter and Heir at Law of James Littleton late of London Esquire deceased Sr. Thomas Rider of the same place Knight only son and Heir at Law of the said Sr. Barnham Rider by the said Dame Susannah Philadelphia Rider and Harriott Rider of the same place Spinster the only daughters of the said Sr. Barnham Rider by the said Dame Susannah of the 2nd part Gabriel Lopes David Franco David Aboab Cardozo Moses Mendes Da Costa and Moses Gomez Serra of London Merchants, Benjamin Mendes da Costa of London Merchant, Moses de Paiba of London Merchant and Natal Levi Sonsino of London Merchant of the 3rd part and James Dagge of Budge Row London Gent. of the 4th part."

As soon as the new Synagogue was opened in 1701, the same workmen, and especially Joseph Avis, had been instructed to repair the old place and to alter it again into a private dwelling house as it was before it had been transformed in 1674 into a regular Synagogue. They were working on it from the year 1701 to 1704. Up to 5467 the Community paid £40 rent for the place, but from that time on to 5476 no further rent is mentioned in the account books as being paid by the congregation, for Jacob Mendes or his widow and son had by then, as seen above, entered into possession as tenants and paid the rent. The "bodega," or shop underneath, is mentioned on various occasions, and in 5458 we find the stock valued at £90 9s. 11d., and in the following year the coals in the bodega were valued at £80.

The ornaments and sacred objects in the Synagogue, especially the Scrolls of the Law, were greatly increased by gifts and donations from various

quarters, a few of which may be mentioned here. There was first the Scroll belonging to Jacob Escudero written on brown parchment, with the following inscription in Hebrew on the right hand silver handle, “**יען אַיְצָרְדוּרוֹ הַבִּיא אֶת סֵפֶר תּוֹרַה הַזֶּה**” “Jacob Escudero brought this scroll of the Law” and on the left hand “**בְּסִינְזׂ וַיָּם טוֹב בְּחַדְשׁ מִנְחָמָה לְפָנָיךְ נָאֹה לְפָנָיךְ**” “On the festival day in the month Menahem of the year 5462,” and on both handles: Jacob Escudero. He brought it immediately before the inauguration of the new Synagogue. Of the thirty-six Scrolls of the Law, which in the year 5610 (1850) were examined by the Hazanim David de Sola and David Piza, who sent in a statement of the number and state of the Sepharim, I will mention now at this juncture, some of the older ones, which were given in the course of the eighteenth and the beginning of the nineteenth centuries, and I will arrange them as far as possible in chronological order. The first would thus be the one given by David de Isaac Israel Bravo in the year 5459 (1699), the year in which the foundation stone of the new Synagogue was laid. One or two have already been mentioned by me before, especially that written by Hazan Pardo, afterwards given by Isaac Rodrigues Magadoire, and thus bought from the widow of Caruajal. Next in order is the one belonging to Escudero. In 1705 Isaac Yesurum Mendes offered one, on the same day of the month, the 15th of Ab, as Escudero had offered his. In 5494 (1734) Mosseh Lopes Pereira gave one to the Synagogue and in 5525 (1765) a Scroll was written by Joseph the son of David Brandon which was probably presented in the same year. On the right handle **בִּשְׁנָת תִּקְבָּה לְפָנָיךְ זֶה הַסֵּפֶר אִישָׁר בְּתַבְתִּי יָפַק בְּהַדּוֹר בְּרָאנְדָּן**, and on the left: **זֶה הַסֵּפֶר אִישָׁר בְּתַבְתִּי יָפַק בְּהַדּוֹר בְּרָאנְדָּן**. One with an inscription by Jacob Samuda 5540 (1780) was then still in existence. To Samuel Ben Delak (**שְׁמוֹאֵל בֶּן דְּלָק**) belonged originally the Scroll with the date 5545 (1785).

I am indebted to the kindness of Mr. Joseph de Castro for the following abstract, written on the fly-leaf of an old family Bible in his possession, which formerly belonged to his grandfather, Mosseh de Castro, who died in 1799. It refers to the presentation in form of deposit of a Scroll of the Law. I give it here in full as it shows in what manner a gift or presentation of such a Scroll to the Synagogue was celebrated. It was not merely a question of transferring it from one place to another, from private property to the congregation, but the occasion was made one of public rejoicing. It was considered a festival day for the giver and for the Community, and though the Scroll in itself may have originally only cost comparatively little, yet the additional gifts, such as silver bells, “capas,” cloaks, and the entertainment offered to the members swelled the bill very considerably. In this instance, the Scroll had cost sixteen guineas, but the

final bill totalled up to £119 15s. 6d. I give the bill here verbatim as found in the Bible :—

" On Friday the 26th September, 1788, which corresponded with the 24th Elul, 5548, and the 86th year since the dedication or *Estrciamento* of our Synagogue, the anniversary being then held, presented, *in form of deposit* only a Sepher Torah, the charges attending it were, viz.:—

	£	s.	d.
Paid Mr. Ab. Alves Correa for the Sepher	...	16	16 0
Mr. Is. Luria for revising a few verses	...	3	3 0
Mrs. Rose Myers—Tissue for ye Capa	...	12	2 0
Joshua Knowles, lace and fringe	...	16	10 0
Mrs. Costa for making the cloak	...	2	2 0
Offering at the Portas	...	6	12 6
Confectioner's bill	...	3	3 0
Mr. Clark under City Marshall and twelve constables	...	2	5 0
The Door-Keepers of the Synagogue and five singers	...	1	18 6
Silk for the covering on sandal and lining for the cloak	...	2	3 6
Hazan Salom's bill for Sundry	...	3	0 0
Ritherdon, for the Bells or Rimonim	..	50	0 0
<hr/>			
	<i>£119</i>	<i>15</i>	<i>6</i>

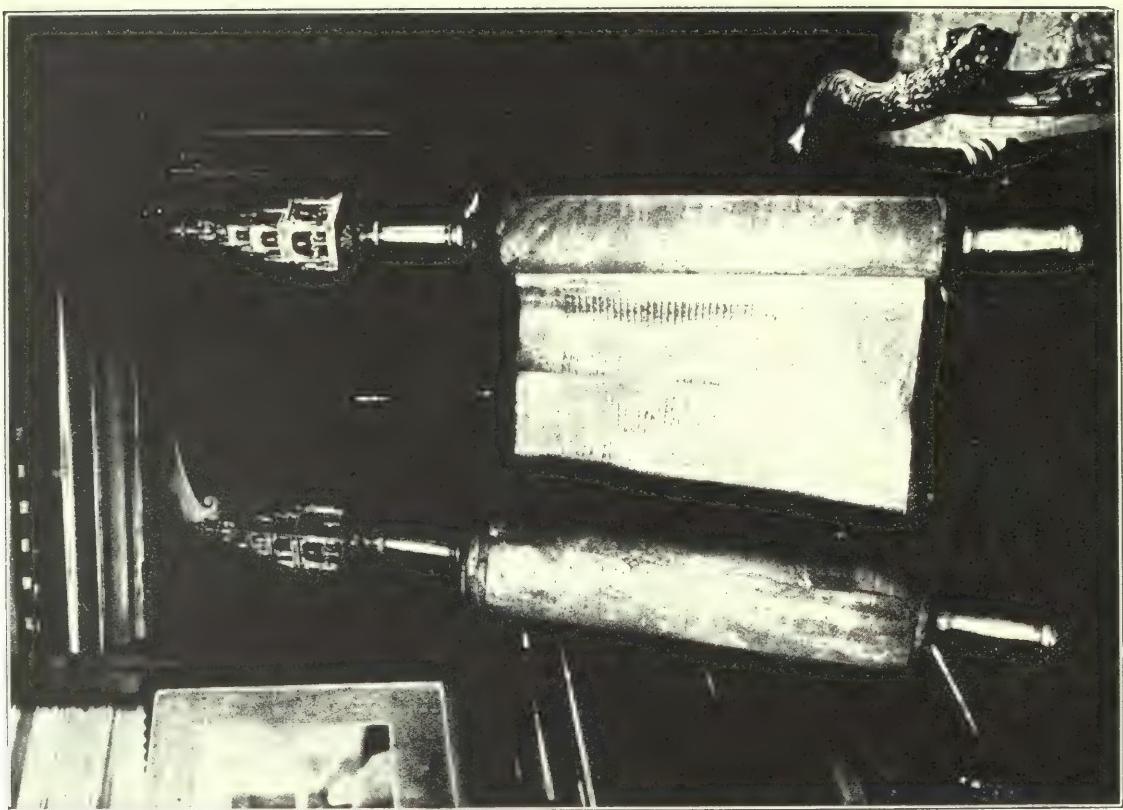
In 5563 (1803) a Scroll was given by David Israel Brandon, just as 100 years before, a namesake of his had offered one to the Synagogue. In the year 5562 a Scroll belonging originally to Mosseh de Hananel da Costa, who evidently in that year presented it to Hart Lyon, was presented by the latter to the Synagogue. An exceedingly interesting inscription is to be read on a Scroll presented to the congregation in the year 5574. On the handle and around it, bottom and top, the genealogy of the giver is written, saying :—" This belongs to Jacob de Abraham de Jacob Athias of the inhabitants of Leghorn, who had come from Spain in the year 5405 (1645).

פה לונדון יע א ט' הצע ר' ישמעיה אבי עד טיר שלום לפ"ג עשרה זה הספר דגביר
הנעלם יעקב נ' אברהם נ' יעקב נ' אברהם מרוועי לוורנו יע א יבא מכפרד ביזנט
חמיית אלפיים ארבע מאות וחמשה לב'ה ע'

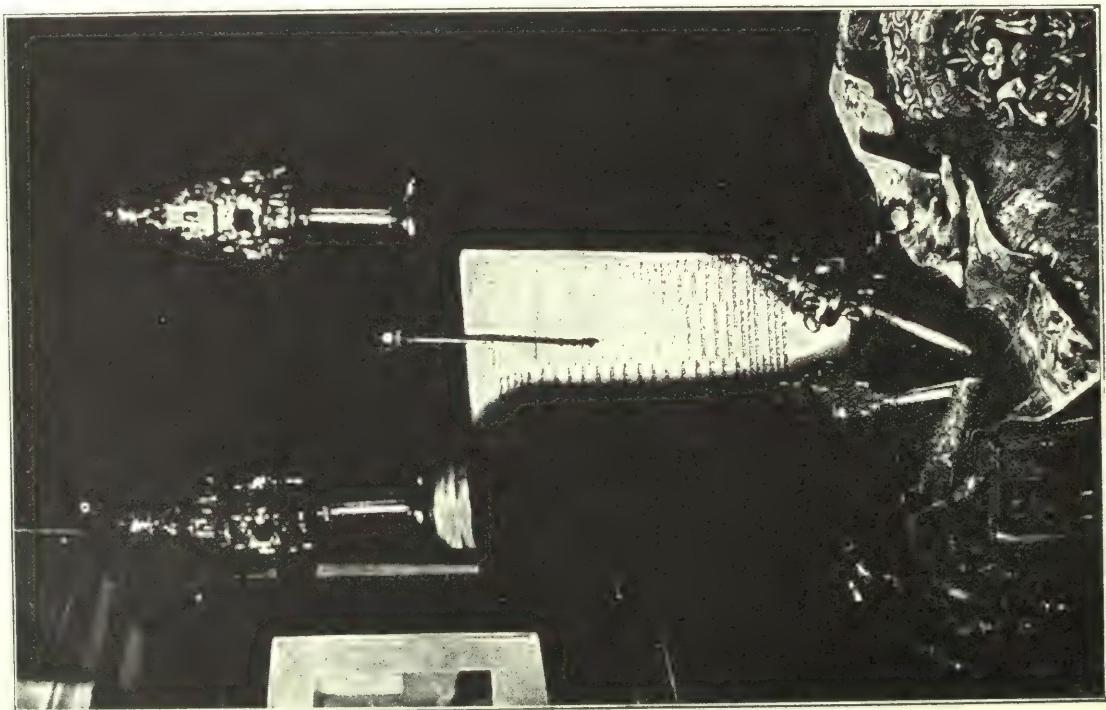
To Solomon the son of the Haham R. Hayim Hasdai Almosnino,
שלאה אלפישנינו בן הח' וע' כבוד ר' חיים הפסראי זלה"ה the congregation is indebted
for a Scroll with the date 5586 (1826), and a Sepher belonging to the late
Hananel de Castro, of whom more later on. The de Castro Sepher was
presented to Joseph de Castro on his Barmitzvah by his father, and Mr. J.
de Castro presented it to the Synagogue in 1884 in memory of his daughter
Florence Deborah Abecasis, who died in that year.

The Scroll with the bells or Rimonim of De Castro, are reproduced here.

It must, however, not be assumed that all the Scrolls given or deposited
are still to be found in the possession of the congregation, for many were
merely deposited there for sacred use, the owners or givers retaining pro-
prietary rights over them. They afterwards availed themselves of these
rights, either prompted by the noble motive of granting the loan of them
to new centres of worship not sufficiently provided as yet with such
Scrolls, or moved by less lofty motives wishing to signify by the withdrawal
of their Scrolls their disapproval of the action of one or another member,
or their severance from the old congregation. For the time came when
some of the members of the congregation, no longer feeling the pressure
of persecution, not influenced by a high intellectual standard of their religious
leaders, and carried away by their own importance owing to the acquisition
of large fortunes, strove to break the narrow boundaries of communal life
and to mix with other circles, perhaps more congenial to them at that
time. Intellectual impatience or the vaingloriousness produced by prosperity
induced some of the most promising members of the next generations to
turn their back not only on the Community, but also on all the associations
secular and sacred, and to break definitely with their past and with their
God. A Scroll in the "Ehall" with an inscription of the name of the donor
may have been felt by some as a moral reminder of that past, a living
token of the connection which some of them wished to be forgotten
as quickly as possible, hence the reason for the withdrawal of such damaging
evidences of Jewish descent and of the close connection with the
Synagogue. For perfect harmony among the members and smoothness of
mutual relations did not follow in the wake of prosperity or even of the
intellectual progress sketched in these pages. Differences of opinion and
of temper showed themselves, although in a less violent degree, even at the
beginning of the eighteenth century.



THE DE CASTRO SCROLL, AND BELLS.



HAZAN PARDO'S SCROLL, WITH LINDO AND MONTEFIORE BELLS.

The attack on the Haham and the differences, which must have been very deeply seated, between the open or secret Sabbatarians and the other members of the congregation, could not have passed without leaving a trace, without producing some germ of a lasting dissatisfaction among the members of the congregation. Though very little has transpired from that time, yet many of the actions committed by one or another cannot be explained, unless in connection with some such internal dissatisfaction or incipient strife in the Community. One curious incident already referred to was that in the year 1705. The Attorney-General's opinion was sought concerning the validity of the "Herem," and how far the authorities could go in inflicting that penalty on obstinate members of the congregation. The necessity for asking such a question, and to go to the highest authority in the land to know whether a man could find redress in the courts of law or take action against the Wardens, proves that the Wardens considered stringent measures necessary at that time in order to keep the internal unity intact in the congregation. The date of this question coincides very ominously with the attack on H. H. Nieto. What the consequences may have been, we are not in a position to determine, but secessions from the congregation did take place, though of a temporary character, undeterred by the penalty of "Herem." We find further on the 8th April, 1718, the following curious case being submitted to counsel. A certain Jacob Mazahod, who in the year 5470 (1710) had given £100 towards the "fabrica" of the Synagogue, having died soon afterwards, left £5,000 by will on condition that he was either to be buried in Amsterdam, or in the burial place of the German Jews in London. The money was to be sent to the Wardens of the Spanish and Portuguese congregation in Amsterdam, who would be directed to distribute the income arising out of that fund among the poor of that town.

Now the question submitted to counsel was, whether a portion of that revenue could be appropriated for the poor of this city, considering that Mr. Mazahod had been a member of the congregation here, and had benefited by all the privileges arising from that membership. Counsel decided in the negative. An open secession, by leaving the Spanish and Portuguese congregation in order to join the German congregation, also happened close upon the year 1730. On the 16th of Hesvan, 5498 (1737), a general meeting of the congregation was called to pass a resolution against a member (in the original text it says members) who had forsaken the Community, and now frequented the Ashkenazi Synagogue. After the proclamation had been issued in the Synagogue on Friday

evening and Saturday afternoon, the 14th and 15th of Hesvan, calling the Yehidim of the Synagogue together, and asking them to meet in the Synagogue at 11 o'clock in the morning, the presiding Parnas opened the meeting as follows :—

"The motive of convoking you, Gentlemen, to the present meeting is that the Mahamad has been informed that a subject of our Kaal frequents the Synagogue of the Germans, and ceases to congregate with us, therefore the Mahamad resolved to make this known in a general meeting of the Elders of our nation, who having examined the Ascama No. 1 made at a general meeting of Ychidim, of this Kaal Kadosh, the said Elders resolved unanimously that we should call you, Gentlemen, to request your ratifying the said Ascama, and that you would be pleased to give power to the Mahamad, at the same time, for them to inflict on the delinquent, or delinquents, in a general meeting of the said Elders, pecuniary or other penalties, enabling them to enforce the same under condition that the said Elders should never consent to there being any other Synagogue than the present one of Shaar Ashamaim, and that the said Elders should not delegate their power to others."

The Haham who signed that resolution at the time was Isaac Nieto, and the members of Mahamad were Jacob Alvarez Pereira, president, Jacob Mendes da Costa, Benjamin Mendes Pacheco, Alvarez Lopez Suasso, Jacob Israel Massohod, and Abraham Dafonseca, and one more name, but I cannot decipher it. A very different spirit prevailed then in the Community, different from that which animated the founders of the congregation when they drew up the first Escamoth in 1664. A change was coming slowly but surely, and not for the better; and a change in another direction was also noticeable in a curious incident embodied in the report drawn up in Spanish by the pupils of the Medrash in the year 5485 (1725), of which the following is an abstract.

A certain Isaac Baryentes boldly entered one day the Medrash where H. Nieto used to read with the advanced students. They were then just dealing with the first chapter of Genesis, and he asked them their opinion as to the "Firmament." To their explanation he opposed his own, which was contrary to the received notions. Asked whether he dared deny the truth of what was written by Moses at the command of God, he replied that they were deceiving themselves in believing that God commanded it to be written. Moses, who was a great philosopher brought up in the arts and science of Egypt, had written it in such a manner, as to convey to the people the notion of a world that was created, and which did not exist "ab eterno." Pressed further to state his views whether he denied God to

have spoken to Moses, he averred that God had none of the human organs for speech, and that "que el Ablar que dize la escriptura, es a modo de un letargo en que Mosseh contemplaua y le parecía que Dios Ablaua," which he afterwards declared to be not merely his private opinion, but also that of R. Jeuda "aleuy," the author of the Cuzary. This was a rash statement, and it was soon brought home to him that he was mistaken; just the contrary was shown to him to be in that very book. Asked then how he could expect any salvation whilst holding such scandalous heretical opinions, he replied that he would be saved like all those who observe without believing in the First Cause. The pupils were so shocked with his wickedness that they wrote down the facts as they occurred and sent this report to the Mahamat with the request that they should uproot this dangerous and noxious weed. The letter is dated the 6th of Elul, 5485, and is signed by the following: Joseph Messias, Isaac del Valle, Jacob Coronel, Abraham Alberge, Daniel de Mattos, Abraham Mendez Chumazero, David Acoen Dalmonte, Isaac Mendes, Isaac Arias, Selomon Bendelak, Benjamin Dias Lorrenço, and Samuel Acohen.

Some of the signatures on this report will play hereafter their part in the history of the congregation, and it is for that reason that I reproduce it in full. This list is also interesting for showing how large the attendance of very advanced Talmudic scholars in the Medrash was at the time, for this institution represented the highest training college for rabbinical functions, and in fact more than one of its pupils was afterwards called upon to discharge kindred duties in the congregation in London and in the Colonies.

In the year 1728 H. David Nieto disappeared, and the congregation had now to look out for a successor. For five years they left the place unoccupied, although a fitting candidate was at hand, either out of respect for the great Haham who had passed away, or for the hesitancy of Isaac Nieto. His life appears to have been a chequered one. Clever he undoubtedly was, though not as universally accomplished a scholar as his great father. Who knows what may have contributed to embitter his life, what inner dissensions in the Community may have caused him to accept the post reluctantly, and to make him throw it up after he had served the congregation, as they themselves said, for sixteen years with signal devotion to duty without a blemish or fault?

Officially appointed in the year 5493 (1733) he gave up the post in 5501 (1741) and went for some time abroad. In my calculations, the sixteen years of office must be considered to have commenced from the death of his father H. Nieto. He probably continued to act simply as head of the

Beth-Din, as the congregation could certainly not be left without any ecclesiastical guide during that time. The official title of Haham (or Haham hashalem "H. H.") was conferred on him in the year 5493 (1733). His absence from London had lasted some years, and we find him back in 5507-1747.



HAIM MOSSEH GOMEZ DA MESQUITA,

During his absence the H. H. Mosseh Gomez da Mesquitta was appointed, who at that time must already have reached his fifty-eighth year. He held the post only for seven years, and died on the 23rd of Iyar, 5511, responding to the 8th of May, 1751, at the age of sixty-three years. He was thus born in the year 1688, and was buried on the 24th Iyar, 5511. Of his literary works or any other achievements nothing has been preserved. We

only find him signing the resolution concerning the modification of Escama 22 on the 7th of Nisan, 5506, along with the following members of the Mahamad: Joseph Yesurun Rodrigues, President, Abraham Aboab Osories and Daniel Mendes Seixas. On the 2nd day after the funeral Haham Hart (the Ashkenazi Rabbi) delivered an oration; on the 5th, Benjamin Nuñes Lara; on the 6th, Moses A. Cohen Azevedo, and on the 7th, H. H. Isaac Netto.

On his return from his journey abroad, Isaac Nieto found his post occupied by Mesquitta, the Hazan at that time being Abraham de Sola. From the Kethuboth book it is seen that Nieto was married at least twice. In the year 5488, on the 4th of Nisan, very shortly after the death of his father, he married Rebecca, the daughter of Abraham Carion de Paiba, the contract being made before the notary Phillip Carteret Webb, who has drawn up more than one document for the congregation. The ceremony was performed by the Hazan Isaac de Chaves, witness being Isaac da Costa Alverenga.

After he had come back to London, he married for the second time, the widow Leah Sara Supino, on the 15th of Shebat, 5507. The contract is dated the 14th January, 1747. He was married by the H. H. Mossch Mesquitta, the Hazan being Abraham de Sola. He took up the profession of notary, for when the Haham Mossch Acoen Dazevedo Ferme, who was soon to play an important rôle in the congregation, married the daughter of the H. H. Mossch Gomes de Mesquitta on the 2nd of Hesvan, 5510, the contract was signed on the 31st of October, 1749, by Isaac Nieto, who was called by his full title H. H. and public notary. On the 23rd of May, 1765, he was still notary, drawing up the marriage contract of Benjamin D'Israeli, who married then for the second time. The bride was Miss Sarah Shiprut de Gabbay, the grandmother of the future Benjamin D'Israeli. The first-mentioned marriage was performed by the father of the bride, H. H. Mesquitta, assisted by the two Hazanim, Abraham de Sola and David de Castro. I reproduce here the form used in the eighteenth century for writing the Ketubah thereon. Soon afterwards H. H. Mesquitta died and the congregation requested H. H. Nieto to take the post of Ab-Beth-Din, which he did in 5511, his colleagues being Isaac del Valle and Jacob Coronel. Daniel Acoen Dazevedo had recently come from Holland, where he had studied under his father, Daniel Dazevedo. Isaac del Valle and Jacob Coronel were pupils of the late H. H. David Nieto, and had signed the report referred to before. They lived in friendly unity with H. H. Isaac Nieto and worked together harmoniously in their new position as members of the Beth-Din, each having the title of Haham

*dicto carant sequitur. Hic dicitur, quod iste Horatius
etiam in canticis magnis*

MARRIAGE CONTRACT OF H. MOSEH COHEN D'AZEVEDO
(1749).

MARRIAGE CONTRACT OF H. ISAVAC NIETO (1747).

but no one occupying the post of *The Haham*, that is of being "the" head of the Community; the title of "Haham" simple being merely equivalent to the title of Ruby. By this latter title they were called up in the Synagogue, with the exception of Nieto, who, although not exercising at the time the function of Haham, still retained his full title and was called up accordingly, as H. H. (*i.e.*, Haham hashalem).

These points are of consequence in view of the violent dispute which arose a few years afterwards in connection with these very titles and in reference to the relation in which the members of the Beth-Din stood to one another. Dazevedo had obtained his diploma from H. H. Nieto. In the year 5517 Del Valle died, and Nieto, who seems to have contracted a violent antagonism to Dazevedo, declined to have anything further to do with the Beth-Din. His letter of resignation is dated the 25th Adar, 5517. It is more than a coincidence, and a fact which throws a lurid light on the internal dissensions then rife in the Community, that on the day previous to the resignation, the Mahamat had appointed three new Dayanim, one of whom was Benjamin Dias Lorrenco, an old colleague of Del Valle and Isaac Nieto, and a pupil of the H. David Nieto, and also one of those who signed the report of 5485; the second was Isaac de Castro, who was also Hazan at the time; and Mosseh Acoen Dazevedo. And on the 26th of Tammuz of the same year, it was forbidden for H. H. Nieto to declare any longer the Din.

They had now constituted another regular authority, and they would therefore no longer tolerate a second authority to decide questions of Law, as such a course would be against all the prescriptions of Jewish Law, and instead of bringing about unity and harmony would only contribute to foster dissension and disruption in the congregation. However great the authority the man might possess, and however deep and great his scholarly attainments, he must not over-ride the legally constituted authority or the rabbinical tribunal recognised and established by the Community. This prohibition must have galled H. H. Nieto very much, or it may have been the result of differences too pronounced to be overcome between H. H. Nieto and the new college of the Beth-Din. Especially deep was the resentment felt by Nieto against the appointment of Dazevedo, who had been his former pupil, and who, probably through being the son-in-law of the old Haham, was trying to succeed him in that position irrespective of his want of merits or qualifications for the post. On the 11th of Iyar, Nieto wrote a letter to the Mahamat declaring that the statements which had been circulated to the effect that he approved of a certain action of the Beth-Din were utterly false, and he stated that with their sanction

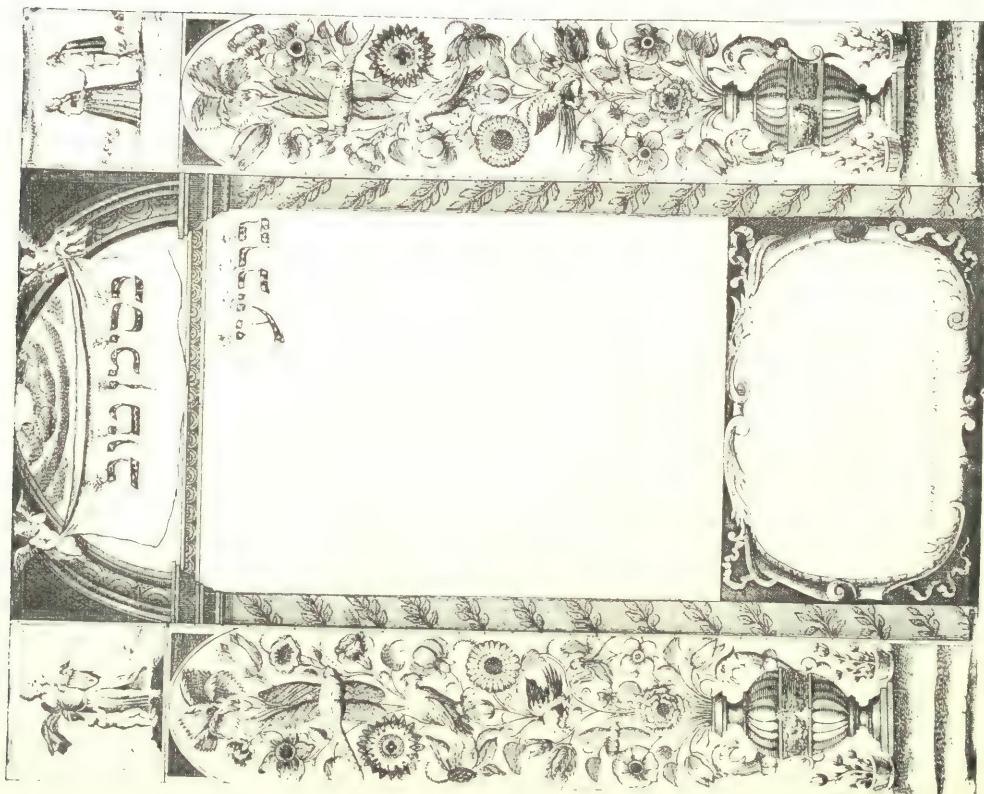
FORM USED IN NATHU COUNTRY FOR WRITING THEREIN THE
MARRIAGE CONTRACT.

MARRIAGE CONTRACT OF HANUMAN DASVATI 1703.

द्वादश अक्षयी शुक्रवार २५ अगस्त १८८५

महाराजा बिलास प्रसाद के द्वारा देवता विवाह के लिए दिया गया विवाह का नाम है।

महाराजा बिलास प्रसाद के द्वारा देवता विवाह के लिए दिया गया विवाह का नाम है।



some of the people of the congregation were now eating "treffa" meat, for the people bought meat which had been killed by Todesco Sohetim. Their form of examination (Bedika) was totally different from that of the Sephardim.

The Mahamat evidently replied to the strictures passed by the H. Nieto, and they deputed two of the members of the Beth-Din, Hazan de Castro and Dazevedo, to go to the house of the Haham and try to meet his charges. He replied in a long letter to the Mahamat, in which he recapitulated the charges which he made of ignorance and of presumption against the members of the Beth-Din, and among other things he stated that according to Jewish law they were in duty bound, when in doubt as to how to decide the Din, to consult him first as their teacher and acknowledge him as the scholar in the Community. According to his statement they both showed contrition for their conduct and agreed with him, and together they drew up an agreement, which he accepted, because he desired to have peace in the congregation. And, he continued in the letter, he had been a member of the congregation for fifty-six years, sixteen as Haham and six years as Ab-Beth-Din, and his highest desire had always been to contribute to the prosperity of the Community. Thus on the 13th of May, 1757, they signed a declaration, in which the two members of the Beth-Din acknowledged their mistake and also that they had wrongly supported a certain R. Lurria and Benj. Garcia, probably the sohetim impugned, and, above all, they had countenanced the killing of cattle by Miranda, and had taken sides against R. Haim, who was the only respectable and honourable man among the sohetim. In his letter he stated, that as soon as they had left him, they broke the compact and acted in the same wrongful manner as they had previously done.

Redress was probably refused to his grievance, for soon afterwards he went a step further. On the 15th of Tammuz he sent a letter to the Mahamat signed by himself and seven Yehidim, one of them being Judah Supino, a relative of his second wife, by which he informed the Mahamat that they were going to open a butcher's shop in "Ennige Lane" for the sale of meat killed by R. Haim Albahaly. This meant a decided split in the Community, such as never before had occurred. It was an act of open defiance against the constituted authorities, both secular and ecclesiastical. The Mahamat and the leaders decided to take an energetic step to avert the intended split. The step taken must have been very efficacious, for one week afterwards, on the 23rd Tammuz, they sent a declaration to the Mahamat explaining that their intention was, not to offend the Mahamat, but to beg their consent, and they now declared that they submitted to the regulations of the

Mahamad and of the Velhos. In this second Declaration a new name is added to the list, viz., of Jacob Israel Bernal.

Five years had passed since the appointment of the new Beth-Din, of which each member acted in turn as Ab-Beth-Din for one month, when at the request of the Yehidim the Mahamad decided to appoint one of the three to be the regular Haham, and the choice fell, as was to be expected, on Dazevedo. Isaac Nieto protested energetically against such an appointment for various reasons, the foremost being, that it was a sign of disrespect to him, that a pupil of his should decide the law whilst he was still alive, secondly, he did not consider that pupil sufficiently qualified for such a post, for although he had granted him the diploma, it was only on condition that he should not presume to decide the Law on his own authority, but should always consult him first, and also, that he should continue to study, in order to become efficient for that high post. Dazevedo had furthermore not yet reached the fortieth year of his age and was, therefore, too young, according to tradition, to be placed in the seat of the Haham. He also said that Dazevedo's ignorance had grown from year to year—instead of improving, he had gone backwards. In a letter written on the 28th of October, 1760 (5520), to Don Joseph Salvador he recapitulated these charges, saying that Dazevedo was not capable of such a high post. He had shown his ignorance in the matter of "Sehita" and "Guet," he had broken his agreement with him, and he charges him with gross ignorance all around. A great blow must have befallen the Haham at that time, for he states that the delay in his reply to Don Joseph Salvador was due first to his own illness and trouble, and still more so to the unexpected death of his daughter Esther. He said, policy would recommend him to keep silent, but his zeal for the Law and for the maintenance of the prestige of the congregation forced him to speak out as he had done. Moved by the energetic protest of the Haham, who although he had not retained his post, still stood high enough in the respect of the congregation not to allow his protests to pass unheeded, the Mahamad decided to apply to the Beth-Din of Amsterdam, requesting them to decide the legal aspect of Nieto's contention. Benjamin de Costa signed the letter to Amsterdam dated the 28th of Hesvan, 5521, saying that they were desirous of appointing as Haham Mossch Dazevedo Ferme, who, as he declared, had studied two years with his father Daniel Dazevedo Ferme and five years with Isaac Nieto that he had studied alone seventeen years, and had thus given twenty-four years to study. He had already been a member of the Beth-Din for three and a half years, whether in these conditions Nieto's contention was to be upheld. The Beth-Din at Amsterdam consisted of Abraham de Pas Demeza

Samuel Acatan and Isaac Saruco. Their reply, dated the 20th Kislev, 5521, was sent through the Parnassim of the Talmud Torah of Amsterdam, Isaac de Mosseh de Crasto and Jacob de Aaron Israel Suasso, controverting each statement made by the H. H. Nieto. They say, that, as H. Nieto had resigned the office, there was no want of respect to him in appointing a successor, and although he may have given the diploma conditionally, it could not be invalidated by a mere charge of ignorance; only a criminal public act could deprive a man of his post. A diploma could never be withdrawn. So Dazevedo was appointed Haham.

Amongst the wardens of the congregation at that time was Judah Supino, who sided in the following year with H. H. Nieto; he was then treasurer of the congregation.

Isaac Nieto, although not emulating the prodigious literary activity of his great father, has still left some monuments of his learning and skill, which place him above the rank of many of his contemporaries and immediate successors. On the death of his father he delivered a few sermons, and among the Hebrew poems in the autograph manuscripts in the British Museum there are a few which are due to him. He also wrote a very beautiful hand. We also find him preaching on the day of fast and penitence ordered by the King on the 5th of Adar, 5516 (6th February, 1756), published in Spanish, and translated by him from Spanish into English, printed in the year 1756.

Sermon Moral Predicado Enel Solemne Dia de Ayuno y Penitencia,
que por mandado de su Magestad el Rey Nuestro Senor, se celebro
5 de Adar 5516, 6, de Febrero 1756. Por El H. H. Isaac Netto,
A. B. D. de este K. K. de Sahar Ashamaim. Dedicado a los muy
Ilustres SSres. del Mahamat, y por su Orden Impresso. En y
Londres. En casa de Richard Reily.

A Sermon preached in the Jews' Synagogue on Friday, February 6, 1756; being the Day appointed by Authority for a General Fast. By Isaac Netto, Archsinagogus of the Portuguez Jews Synagogue. Translated from the Spanish language by the Author. Published at the desire of the Rulers of the Synagogue, and addressed to them. קָרְבָּה זֶה וְהַאֲלֹהִים עַזָּה שִׁירָאָו מְלֹאָנוּ. And God doth it, that Men should Fear before Him (Eccl. cap. iii, ver. 14). London: Printed by Richard Reily, for the Author, and sold by H. Whitridge, at the Royal Exchange, 1756. (Price One Shilling.)

The work far transcending in value and importance, and which shows him to have possessed a profound knowledge of Hebrew and proves his

eloquence of Spanish, is his famous translation of the prayer book. The first volume, containing the prayers for Rosasanna and Kipur, appeared in 1740.

Orden de las Oraciones de Ros-Ashanah y Kipur. Nuevamente traduzidas, conforme el genuino Sentido del Original Hebraico, por Estilo corriente, y facil, con todos los Pizmonim que se dizan. Por El H. H. R. Ishac Nieto, Rab del K. K. de Londres. Impresso en Londres En Casa de Ricardo Reily, año 5500. Con Licencia de los Señores del Mahamat.

Orden de las Oraciones cotidianas Ros Hodes Hanuca y Purim. Nuevamente traduzidas, conforme el genuino Sentido del Original Hebraico, por Estilo corriente, y facil, con las Parasiot que se dizan en Ros Hodes, Hanuca, y Purim. Por El H. H. R. Ishac Nieto, Impresso en Londres En Casa de la Viuda Moore Año 5531. Con Licencia de los Señores del Mahamat.

This was made the basis of all subsequent translations, for no one ventured on a translation of the Sephardic ritual without consulting the admirable work done by Nieto. The English translation by Pinto rests entirely, as the author declares, on the Spanish translation of Isaac Nieto, and the introductory oration has been translated from that language. The English translators, Alexander and David de A. de Sola, speak of it, with due appreciation of the great literary and scholarly merit which it so fully deserved. Far advanced in years, more than three-score and ten years old he was, before he could be induced to finish the translation of the Daily prayer book. It is evidently the last work of his declining years, and seems to have been printed by someone else, a friend who wrote a second introduction full of praise for the learned author who has indeed left for himself an imperishable monument. His translation has become the household translation of the Community, and for close upon a century has enabled people unacquainted with the Hebrew idiom to commune with their God in a form as near approaching the beauty of the original as a translation can ever be. It has uplifted and comforted them through its contents, and through the form in which it was conveyed to them. H. H. Isaac Nieto died on the 2nd Shebat, 5533, and was placed to his eternal rest on the 3rd of Shebat, close to the grave of his first wife, who had died in the year 5501 (row 8, Nos. 1 and 2).

Dazevedo occupied the post of Haham from the year 5521 up to the 8th of Tisry, 5545, on which day he died, being buried on the 9th of Tisry, 5545, corresponding to the 24th September, 1784 (row 34, No. 1).

A few incidents may be noted, of having happened in Dazevedo's time. They throw some light on that obscure portion of communal life, which is the dividing line between the first and second epoch in the evolution of the congregation. There is first the appointment of a Hazan for the Community "Seerith Israel" in New York. One candidate having been elected, he soon afterwards declined to go. In his stead Joseph Jesurun Pinto is selected; he accepts the post and sails for the New World. The Mahamat send the following letter with him:—

(New York.)

"Messrs. the Parnassim and Elders in the Direction of the H. H. of Seerith Israel in New York.

"Lond. ye 7th June, 1758.

"Gentlemen,

"Having received by your favour of the 3. Veadar the Explanation desired by us concerning a Hazan for your Congregation we lost no time in endeavouring to procure a fit person for such an office; of the Candidates that appeared we elected one, but that person having since declined going, for reasons unknown to us, we this day proceeded to a second election, and our chois fell on Mr. Joseph Jesurun Pinto who was examined by our direction and found very well versed in the Reading of the Pentateuch and in the functions of a Hazan. We hope he will discharge his duties in such a manner as to answer your Expectations which will be very agreeable to us, who on all occasions will be ready to convince you of our regard; we sincerely wish for your welfare and prosperity and are with much esteem, gentlemen,

"Your most humble Servant,

"By order of the Mahamat of ye K. K. of Saar a Samaim,

"(Signed) HAN^W MEND^S. DA COSTA, Gabay."

Pindo is the author of the first printed English translation of the Sephardi Prayer book mentioned before.

On 5th January, 5537, Joshua Nunez de Lara elopes with Sarah de Isaue Ximenes Cardozo. They go to Paris, where they are married according to Jewish Law. The correspondence between the Mahamad and the Haham on the one side and the authorities in Paris on the other is anything but edifying reading. The couple are first put in Herem, and the marriage declared null and void. The brother of the bridegroom remonstrates against this decision, and one after the other the Mahamad and Haham have to withdraw their sentences, especially when it is pointed out to them, that a Jewish marriage duly performed, cannot be declared void, unless any flaw can be found in the regular performance of it. In the following year the well-known Biblical scholar Kennicott, applied for permission for Gompertz Levy to examine the Scrolls in the possession of the Synagogue ; which is readily granted.

The literary activity of Dazevedo appears to have been a very limited one. Of his works two sermons have been preserved and a few approbations of Hebrew books published at that time in London. The two sermons are, first one of congratulation on the accession to the throne of George III, on the 13th December, 1760, delivered before he was called Haham, then only Ruby, and one, on the same day, the 13th December, but sixteen years later, 1776, on a fast day ordered by the King. The sermon was first preached in Spanish and printed in that language, and afterwards translated by him, as he says, into English. Both were printed by William Gilbert, of No. 13, Cree Church Lane, Leadenhall Street.

"Sermon de Congratulacion, Sobre la Felix y Pacifica Accession de su Magestad el Rey George III. A el Trono destos Reynos, Predicado en 6 Tebet, 5521, y 13, Deziembre, 1760. Por R. Mosch Cohen de Azevedo. Impresso por Orden de los SSres. del Mahamad, a la Recomendacion de los SSres Viejos de la Nacion. En Londres : En Casa de Guillermo Gilbert, en Leadenhall Street, 1761.

Orden de la Oracion, Que fue hecha en la Synagoga de la Nacion Portuguesa y Espangola, en esta Ciudad de Londres, en Viernes 13 de Deziembre, 1776, Corresponde a 3 de Tebet, 5537. Que fue el dia de Ayuno que se Celebro por Orden de Su Magestad El Rey Jorge, Para humillarnos delante del Omnipotente Dios, Implorando Berdon de nuestros pecados, la Divina Asistencia a las Armas de su Magestad por mar y Tierra y la Restauracion de Paz y Prosperidad a Estos Reynos, con il Sermon Predicado en ese dia Por el H. H. R. Mosch Cohen D'Azevedo. Rab del K: K: de Sahar-Asamaim. Impresso per Recommendacion delos muy

Ilustres Sres del Mahamat. En Londres: En Casa de Guillermo Gilbert, No. 13, Cree-Church Lane, A.M. 5537.

It is remarkable that in the English translation Dazevedo calls himself the minister of the Spanish and Portuguese congregations. Of the two books known to me with his imprimatur, one is written by a certain Jacob, the son of Eleazar, a member of the German Congregation, who only printed the approbation of the Haham of the Sephardim; the book appeared in 5531, and is called *תולדות יעקב* ("Toledo Jahacob"). A more ambitious work, and one showing already the desire of the people to accommodate themselves to the necessities of the times, and to change the Spanish for English, is the work of Jacob Rodrigues Moreira, called "Kehilath Jahacob" (קהילת יעקב), a vocabulary of the words in the Hebrew language arranged in fifty-eight chapters according to subjects, etc., done into English and Spanish, and printed by A. Alexander in 5533 (1733). Alexander is the author of the first translation of the prayer book that had appeared in England, and it is of interest to note that he was at the same time a printer of English, Hebrew and Spanish. Dazevedo wrote an approbation of it in Hebrew and Spanish. Nothing else is known of his literary activity.

In communal affairs two letters to the Mahamat have been preserved, one in which he denounces the birth of a bastard in the year 5535, and another in which he explains that Mr. Jacob Gonsales had reported various offensive expressions alleged to have been used by Mr. Eliau Lindo, on the night of Pesah of the year 5525. The Haham, as the minister of this Kaal, had made it his duty to speak to Mr. Lindo, who had expressed deep contrition and regret at what had passed his lips in the heat of the moment, and he, the Haham, now communicated the fact to the Mahamat, and from the equity of Mr. Gonsales he now expected that he would accept this statement and not pass any further defamatory remarks concerning Mr. Lindo. The case of a bastard (Mamzer) had given a great deal of trouble to the congregation at the beginning of the century (1701-2), for we find the following account in the book of the Gabay, that they had to defend an action concerning the case, and had to come to an arrangement with the churchwardens of the parish of St. Andrew's "Undershافت," which had cost them £255. The differences between Gonsales and Eliau Lindo, who, by the way, when in 5532 (1772) in office as Gabay, together with the Mahamat, flatly refused Asser del Banco's petition to marry a Tudesca, without assigning any reason for that refusal, "à qual se lhe refuzou," is only one incident merely showing the violent dissensions of a personal character which at that time must have divided the congregation. The following letter of

Da Costa, who had been elected Parnas, and who, for reasons unknown to us, does not seem to have been friendly received by his colleagues, throws an instructive light on the internal affairs of the congregation.

O CARTA DO S^R MOSEH DE JOSEPH DA COSTA.

TO THE RIB^D THE ELDERS OF THE PORTUGUESE JEWS SYNAGOGUE, LONDON.

Gentlemen, Brethren and Elders,

Having read your resolution of the 23rd Sivan, with your confirmation of the 29 Sivan 5529 Yr. Panass for such I am thinks proper to make some few observations on the said Resolve.

In King Charles's time, the then, dishonorable the House of Commons, took to themselves a power to Condemn and Behead their King, but ever since it has been judged infamous.

Bingley is in the Kings Bench because he will not acknowledge the Jurisdiction of the Court of Kings Bench, nor answer to interrogatorys. The Common hall call that commitment, a Prostitution of the Law, who are right I know not, but I will say, that an Englishman will not submit to the Jurisdiction of a Court, who will take more to themselves than they can lawfully answer for.

All Courts of Judicature act by a power deligated to 'em; and the Escamot of the נְדָבָר are the only power by wch You can legally act, all acts contrary to Escama are absurd in themselves and become vague, and tho through obstinacy, or the Desire of putting Pelion on Ossa, may carry you beyond what is right, just, or honest, think Gentlemen, that through my sides, you may much gall your Posterity.

1st. No Court ever condemned without hearing, for I was not called to defend myself, unless by a paper after condemnation, of the 25 Sivan, for to confirm the resolutions of the last meeting, if we thought proper: thus I was condemned without a hearing, and when called It was as a Judge, not a Defendant, for in the paper of summons it was mentioned to be for me to judge (or vote as a judge) and of course *a false insinuation*, tho signed by the Gabay, nor had I any notice of *Court* given verbally or otherwise, by which I might get ready a defence, or even suspect an accusation, on a supposition that what was asserted against me was true, Glorious method of judgeing! had I been called, I should have objected to the Jurisdiction of the Court for a Court, that has not power to make or discharge a Hazan, take to themselves the Liberty of turning out them they have not power of putting into office. When you Gentlemen recommended us to choose the worthiest Person in the Bench, and we in whom the choice was vested were together he came in by one vote only, tho every one was of opinion he ought to be chosen, had you Gentlemen not recommended him, (as was very wisely observed, by a very knowing member there) but as you did, they were of opinion that such an intrusion would destroy our Magna Carta in time to come, and now I see it works.

If the times were so bad, as that the Hahamim of all the world were to declare Hog Meat might be eaten by Jewz, nevertheless it would be an abomination to me; And if all

the Elders declare they will construe, Black for White, I shall only say they outdo Jonas but shall never believe em.

If a King is proclaimed, is he not a King because he is not crowned, But—I have been proclaimed your Parnass ; I have been called to your Mahamads as such ; I have been placed amongst the Elders as such, I have been sworn into office ; I have acted in the Choice of a new Parnass, and that choice has been confirmed, tho carried by one vote only, and I voted for him, and now you unanimously resolve, that if I do not pay the Gabay £100 which is usually lent for the benifit of the Sedaca, that my place shall be deemed vacante.

Nemine Contradicente, my reply is I was not chose by you, and that you have no such power vested in you, by Escama of the Yehidim ; but if I have not lent what I ought to have lent, the damages that is proved to you, to be sustained by the Gabay you can charge me with at most, I was surprized that you should name Escama No. 2, and by your *Nemine Contradicente* vote, give me a month to pay the money inn, you yourselves by that act of yours declare, you have power to alter the Escama ; Unhappy times ! fatal resolve ! wch if once granted you, you then will have your own wills, for Escamot of Yehidim to go by, for if you can alter or suspend an Escama of the Yehidim, you do more than I shall ever obey.

I am your Parnass, and I was obligeingly chosen contrary to my desire or wish, for I do not want honors, but since I am fully established, I shall not give up leasehold ; I am your Parnass, my place cannot be vacated, and I will continue as such, unless legally devested, and I know but one way you can do it, wch is by strikeing me ou of the list of Yahidim. Now pray Gentlemen think of the Consequences before you do it.

That you may know, the month granted I do not take as a favor, since the meaning could only be (that of a two edged Sword) if I refused to pay the £40 Damages, as I most certainly should, them to bring me under the penalty of Escama No. 2 *But that I carefully avoid.*

Vr. Parnass says Escama No. 6 has not been observed for some years and constantly we swear to observe em all, for we swear to a double folio (Pitty the Escamas of the Yahidim are not printed and delivered to every Gabay when he comes into office) Escama No. 6 appears to me and it is numbered accordingly by every liveing thing and man after God's image were created the 6 Commandt.

And this remarkable Escama No. 6 says you shall be in the Mahamad Room every Sunday from Eleven till one o'clock that the poor may know where and when to find you and not be obliged to go from house to house.

Life is given the 6th day.

Life not taken away wickedly the 6 Commandt.

Life to be preserved the 6th Escama of Yehidim.

The reason for Sunday being the day in preference to any other, is because man was created the 6th Commanded to rest the Seventh, that part of the first days work might be to hear, and preserve the poor, but if prevented then Wednesday is absolutely appointed and I have called on our President to observe that Escama, for the custom may become a Law, nevertheless it can never abrogate or annul an absolute Law : but as it is not amongst the mony getting Escama, he will not observe it. If I have wrote

the truth too freely (and you Gentlemen should be offended) I hope God will forgive you, so if I have erred I hope for your forgiveness and am

Gentlemen Brethren and Elders

Yr. Parnass sincere friend and Humble Servt.

MOSES DA COSTA, Ps.

London 8 Tamuz 5522.

The defiant letter of Samson Gideon Abudiente, some years before that period, dated the 5th September, 1753, probably in reference to the steps taken by the congregation in connection with the law then passed by Parliament for the naturalization of the Jews, showed that the internal harmony which had prevailed at the opening of the new Synagogue under the strong influence exercised by the powerful minds of men of ideal pursuits, had since then completely vanished. Defections became the order of the day ; the ranks grew thin ; few names of prominence in literature or in art can be mentioned during the last half of the eighteenth century. Here and there one name or another rises above the dead level. The accompanying picture, taken from a very faded painting, is either of the Haham, or what seems to be more probable, of the Hazeyeda.

All this seems to justify, to a certain extent, the apprehensions with which Isaac Nieto had viewed the appointment of his successor and the efforts which he made to prevent that appointment. Mediocrity, to use the mildest term, reigned supreme. The best minds of the congregation refused to take any further interest in its welfare or in its prosperity. This went so far that on the 14th April of the year 1791, Is. M. Pereira, Raphael Brandon, Jacob Is. Brandon, Gabriel Is. Brandon, M. Lopes, E. Baruh Louzada, Jacob Samuda, Benj. Ms. Percira, D. Alves Rebello, Benj. Lara, David De Lion, Isaac Aguilar, Abm. Lopes Percira, signed a declaration by which they state, "that in consideration of the dilemma in which this congregation now found itself, no person being willing to accept the post of Parnas, they hold themselves ready to discharge this duty whenever their turn would come." This is the first sign of a revival. In the year 5544, an effort seems to have been made to rally the congregation, to cope with the altered state of things, to recast, if possible, the old Ascamoth. But the spirit which breathes through the pages of these Ascamoth is by centuries different from that which characterises the first statute. One can measure the retrograde movement which set in during the second half of the century by comparing the newly introduced regulations, which were narrow, tyrannical and much given to restricting details, with the wide conceptions, the high understanding of duties incumbent upon the

congregation, characteristic of the first Escamot. The evolution had not been in a progressive spirit, but much more in a retrogressive one. Unhappily, more free play than should have been given them, had been allowed to narrow conceptions, which were embodied in the Escamot, although already in 1819 some of the most obnoxious were tacitly or with the approval of the Elders omitted in the English translation, which appeared in that year. The relations between the two Jewish congregations here and their religious



HAHAM OR HAZAN DAZEVEDO.

intercourse had become very strained. A too rigid interpretation of the letter of the law brought more hardships in its train, than a more sensible interpretation would have allowed. The Community had also undergone a considerable change in another direction. The old generation had passed away, new men had come to the front. Marraños no longer hailed from Spain or Portugal, the largest number of these having arrived in England in the

closing years of H. H. Niceto's ministrant. In the year 5488, they spent no less than £245 on people coming from Spain and Portugal; in the following three years, £94, £98, £97 10s., and in the year 5492, £36 13s. New members began to arrive from other parts of Europe (Italy, the Levant, etc.) and from the north coast of Africa.

The following list of Ychidim from 5524 (1764) show the beginnings of the changes then impending. A large number of new names appear here for the first time, and not a few, for the last time. Twenty-five years more and the congregation knows the latter no longer.

Em 24. Menahem 5524 se Juntarão os Sres. do Mahamat em Comp'a dos Sres Fintadores & havendo tomado seus juramentos as portas do Echal em conformidade da Escamah No. 10 se juntarão separadamente em tres Classas para fazer a Finta sequinte p. tres Annos de Soma de Livras sette Centas and cincuenta p. Anno a comesan de Ros Asanah proximo y havendo haberto as Sistas se repartirão as Summas por terços e sahiu as que siguem y afirmarão todos os Senhores.

		£ s. d.			£ s. d.
Abm. Aboab Ozorio	...	6 10 0	Abm. de Paz	...	0 7 6
" da Fonseca	...	0 11 8	" Israel Piza	...	1 3 4
" Rodrigues Portello	...	0 10 0	" Buzaglo	...	1 16 8
" de Medina	...	0 11 8	" Vanano	...	0 8 4
" Massieas	...	0 10 0	" de Dout. Tixeira	...	1 6 8
" Fern ⁿ . Valencin	...	6 6 8	Isaac Netto	...	1 1 8
" Dias Lorenço	...	0 2 6	" Gomes Suares	...	0 7 6
" Gomes Ergas	...	6 16 8	" Lindo	...	12 3 4
" Jesr ⁿ . Mendes	...	2 6 8	" a Levy	...	12 3 4
" Carr ^r . de Paiva	...	3 16 8	" Hamiz Vaz	...	0 8 4
" Lurria	...	0 2 6	" Lamego	...	18 15 0
" Gomes Mesquita	...	1 16 8	" Rabello Mendoza	...	15 13 4
" Lopes Pereira	...	2 6 8	" Lopes Dias	...	0 5 0
" Namias de Castro	...	2 0 0	" Gomes Ergas	...	0 15 0
" del Prado	...	18 15 0	" Bernal	...	0 2 6
" Vaz da Silva	...	0 13 4	" de Jacob Ergas	...	1 15 0
" de Isaac Dias	...	0 4 2	" Fern Valencin	...	3 0 0
" Levy Ximenes	...	7 3 4	" Fern ⁿ . Silva	...	1 0 10
" Levy Sonsino	...	0 5 10	" Mendes Belizaro	...	0 3 4
" del Valle...	...	4 16 8	" Israel Henriques	...	0 2 6
" Ariette	...	0 10 0	" Levy Munhos	...	0 7 6
" Jesurun Espinoza	...	0 16 8	" Ximenes Cardozo	...	8 16 8
" Mendes Furtado	...	5 3 4	" de Danl. Mend. da Costa	18 0 4	
" de Danl. Mendes da			" de Jacob Mend. da Costa	3 6 8	
Costa	...	3 16 8	" de la Penha	...	2 13 4
" Fern ⁿ . Nunes	...	16 6 8	" Jes ⁿ Espinoza	...	0 7 6
" de Mattos Mocatta	...	1 6 8	" Jes ⁿ Alvares	...	10 16 8
" Israel Ricardo	...	2 0 0	" Isaac Delgado	...	0 5 0
" de Mattos	...	0 5 0	" Garcia	...	0 5 0

	<i>L</i>	<i>s.</i>	<i>d.</i>		<i>L</i>	<i>s.</i>	<i>d.</i>
Isaac de Jacob Dias	o 2	6	Moseh Carria do de Paiva ...	...	o 10	0
" Rodr. do Valle	o 16	8	" Nunes ... ...	...	3 13	4
" Mendes Furtado	1 6	8	" de Isaac Levy ...	...	15	0 0
" de Mattos	o 13	4	" Dias Fernandes...	...	o 13	4
" Gomes da Costa...	...	o 2	6	" Aboab da Fonseca ...	...	o 4	2
" Pinheiro Furtado	o 8	4	Aaron Haim Louzada ...	...	4 18	4
" Henr ^s . Sequera	o 8	4	" Nunes de Lara ...	...	3 16	8
" Aboab Cardozo	o 6	8	" Sem. Coronel ...	...	o 2	6
" Israel Nunes	2 6	8	" Fern ^s . Silva ...	...	3 13	4
" de Dav. Tixeira...	...	1 8	4	" Gomes da Costa ...	...	o 2	6
" da Costa Alvarenga	o 11	8	" Pereira ... ...	...	o 10	0
" Samuda	o 13	4	" Brandon ... ...	...	o 5	0
Jacob de Moseh Franco	18	15	" Franco Drago ...	...	1 13	4
" Israel Bernal	o 8	4	David de Robles ...	...	o 2	6
" de David da Costa	o 8	4	" Abarbanel ...	...	10 16	8
" Buzaglo	o 3	4	" Aboab Cardozo ...	...	2	0 0
" Jes ⁿ Espinoza	6 10	0	" Rodr. Mogadouro ...	...	o 10	0
" Benjamin	o 2	6	" Benjamin ...	...	o 2	6
" Nunes Gonsales	17	16	" Franco ... ...	...	18 15	0
" de Abm. Leuy Ximenes	...	o 6	8	" de Isaac de Crasto ...	...	o 5	0
" de Isaac Dias	o 10	0	" Lameira ... ...	...	o 6	8
" de Castro	o 2	6	" Ximenes Cardozo ...	...	4	6 8
" Cohen de Lara	o 2	6	" Montefiore ...	...	o 8	4
" Treve	o 2	6	" Samuda ... ...	...	o 16	8
" Lopes Dias	o 2	6	" Garcia ... ...	...	o 2	6
" Rod ^d . Silva	o 16	8	" de Isaac Dias ...	...	o 2	6
" Israel Brandon	2	0	" Alvares Ribello ...	...	1	6 8
" Israel	o 15	0	" Nunes Lumbrozo ...	...	o 2	6
" Aboab Ozorio	2	6	" de Haim Supino ...	...	6	10 0
" del Valle	1	10	o Selomoh da Costa Athias ...	...	11	6 8
" Mendes Furtado	1	0	" Fern. Nunes ...	...	1	3 4
" de Paz	o 2	6	" Levy Gomes ...	...	o 5	0
" Samuda	o 10	0	" Levy Ximenes ...	...	o 3	4
Moseh Mendes Machado	o 5	0	" Cohen Delmonte ...	...	o 13	4
" Gomes Serra	2 13	4	Samuel Rodr. Portello...	...	o 5	0
" de Sel. Pereira	18	15	" de Sel. de Castro ...	...	5 13	4
" Gomes Henriques	o 3	4	" de Abr. Cortisos ...	...	o 3	4
" Alvarenga	6 10	0	Mordy. Escarlino ...	...	o 2	6
" de Isaac Mendes	15	0	" Nasso ... ...	...	2	0 0
" Alvares Pereira	o 5	0	" Gomes Suares ...	...	o 5	0
" de Sel. Azulay	o 2	6	Nathan Modigliani ...	...	4	0 0
" Israel da Fonseca	2	16	" Benj. Belmonte...	...	o 4	2
" Montefiore	1	5	" Lindo ... ...	...	4	3 4
" Franco Pacheco...	...	o 2	6	" Dias Lorenço ...	...	o 5	0
" Machoro	3	16	" Nunes de Lara ...	...	1	0 0
" de Joseph da Costa	5	6	" Israeli ... ...	...	o 5	0
" de Abm. Mendes	o 5	0	" Lopes Pereira ...	...	o 5	0
" Baruh Alvares	o 2	6	" Martines ... ...	...	1	0 0
" de Jacob Franco	17	5	" Alvarenga Franco ...	...	1	0 0
" Cohen Azevedo	o 5	0	" Pinh ^r o Furtado ...	...	o 4	2

	<i>L</i>	<i>s.</i>	<i>d.</i>		<i>L</i>	<i>s.</i>	<i>d.</i>
Joseph del Canio ...	10	0	0	Sarah Bn. Mesq ^a Pereira ...	0	5	0
„ Jes ^b Mendes ...	0	13	4	Mendes Campos ...	0	11	8
„ Dias Fernandes ...	5	6	0	Machora	1	10	0
„ Jes ^b Rodrigues ...	18	15	0	de Jos. da Costa ...	1	0	0
„ Vigevena ...	0	2	6	Athias Silveira ...	0	18	4
„ Caracoza ...	0	13	4	Abudiente ...	1	10	0
„ Hisp. de Chaves ...	8	10	0	Ester Jesurun Alvares ...	3	3	4
„ Mendes Solas ...	0	5	0	Supino	1	6	8
„ Vaz da Silva ...	1	1	8	Cahanet Delmonte ...	1	11	8
„ de Abr. Hm. da Costa ...	0	2	6	Lamego	6	0	0
„ de Pinto ...	0	16	8	„ Pereira de Costa ...	1	16	8
„ de Jos. de Costa ...	0	8	4	Dias Arias ...	0	13	4
„ A. Cohen ...	0	4	2	Chiprut de Gabay ...	0	10	0
„ Abendelack ...	0	4	2	Rachel Ferd. Nunes ...	1	6	8
„ de Abrm. Franco ...	18	15	0	Carriao de Paiva ...	2	3	4
„ Gradiz ...	0	5	0	„ Alv. Pereira ...	1	10	0
„ de Abr. Cortisos ...	0	4	2	„ de Ja. Hm. da Costa ...	4	0	0
„ de Isaac Capadose ...	0	3	0	Ribeia Massiah Azulay ...	0	3	4
„ Neth ^c Norsa ...	4	13	4	Treves da Costa ...	1	13	4
„ Montetiore ...	0	6	8	„ de Salom Aylion ...	0	5	0
Judah Ancona ...	0	2	6	„ de Mos. Mendes da Costa	8	13	4
„ de Sel. Supino ...	8	16	8	Gomes Serra	0	13	4
Reph ^d Vaz da Silva ...	1	16	8	„ de Danl. Dias Fernandes	0	13	4
„ de Jacob Franco ...	13	10	0	„ de Mos. Penha ...	2	13	4
Dan ^e Mendes Seixas ...	7	13	4	„ de Is. Fern. Nunes ...	0	13	4
„ Rodrigues ...	0	2	6	Abigail Baruh Louzada ...	2	13	4
Eliau de David Lindo ...	0	8	4	„ Deb ^f Lopes Fernandes	0	13	4
„ Lopes Pereira ...	0	5	0	Hanah de Jacob Mendes ...	4	6	8
„ Lindo ...	5	13	4	Branca Mendes da Costa ...	5	16	8
„ Gomes Valverde ...	0	4	2	Judith Fern ^g Silva ...	0	10	0
Gabriel Lopes de Britto ...	12	0	0	Leah Henriques Sequera ...	0	6	8
Guedalia Vigevena ...	0	10	0	„ Valverde ...	0	18	4
Guerson Treves ...	15	0	0				
Emanuel Mendes da Costa ...	0	5	0	Total	<i>L</i> 750	0	0
„ Fern ^h Marques ...	2	0	0				
Pinhas Gomes Serra ...	15	0	0				
Joshua Israel Brandon ...	5	6	8	(Signed)	ARON HAIM LOUZADA, Pres.		
„ Namias ...	0	2	6		ABRAHAM ABOAB OSORIO.		
„ Mendes da Costa ...	11	13	4		JOSEPH ROIZ. FERNANDEZ.		
Manaseh Mendes ...	2	11	8		JOSHUA MENDES DA COSTA.		
Semania ⁱ Nunes ...	3	0	0		SEMA NUNES.		
Hananel Mendes da Costa ...	18	3	4		DANIEL MENDES SEIXAS.		
Ephrm. Lopes Pereira ...	14	0	0		JEUDAH DE SEL ^j SUPINO.		
„ Luçatto ...	0	14	2		ISAAC DE DAVID LEVY.		
Eleazar Benjamin ...	0	2	6		ISHAC DE ELIAU LINDO.		
„ Haim Norsa ...	5	6	8		ABM. DE PAIBA.		
Rehuel Car ^k de Paiva ...	0	13	4		ABM. LOPES PEREIRA.		
Sarah de Abm. Mendes ...	0	5	0		JOSEPH HISQUIA DE CHAVES.		
„ Portello de Quiros ...	2	13	4		ABM. FERNANDES NUNES.		
„ Fer ^l Nunes ...	0	10	0		JACOB DE MOSSEH FRANCO.		

* (i.e., Semaya).

There was great poverty among the mass of the people, and a collection had to be made in 5527 (1767), which yielded only £196 17s. 9d., to be distributed among 300 persons, in monthly allowances varying from 1s. 4d. to 6s. 8d.

The Marraños had by then ceased to come from Spain and Portugal. In their place began to come Jews from the Moorish coasts of Africa, some of whom descended from refugees of Spain and Portugal, others only belonging to the Sephardi Minhag, bringing with them a totally different conception of religious life and communal duties. Not a few came from Italy and the Levant, and then insensibly differences began to grow in the Community, which increased in intensity with the growing number of these members, who in ancient times were called "Berberiskos" or "Italianos," and who were treated by the old members as "foresteiros" on an equal footing with Tudescos and Polacos, as seen in the account books of Abraham do Porto of 1673 and in following years. As late as 1710 (12 Iyar, 5470), new and more stringent orders were passed against "Italianos and Berberiscos," who should only be supplied with food for three days and to whom no more than 10s. were to be given, to go away. A latent antagonism grew stronger as the years went by between those members of the Community, who already felt themselves citizens of this country, whose forefathers had obtained letters patent of denization, who had themselves fought for the removal of the disabilities which hampered the Jews in the free exercise of civic and political rights, and the new comers, to whom all these questions were strange and to a certain extent void of interest, whose chief interest lay much more in the pursuit of commercial enterprise than in the liberal professions, embraced by so many of the older members of the purely Spanish and Portuguese congregation. This was the period when Abudiente severed his connection with the Community, when Benjamin Disraeli, after having been married twice, saw his son Isaac Disraeli refuse to join the Mahamat and prefer to leave the congregation rather than being forced to sit with the other members at the board of the Mahamat. Benjamin Disraeli is the last member of that family buried in our ground. Shortly before the death of Lord Beaconsfield, who was called after his grandfather Benjamin Disraeli, Sir Joseph Sebag Montefiore wrote to Lord Rowton, Lord Beaconsfield's private Secretary, with whom he was personally acquainted, asking him to inform Lord Beaconsfield that his grandfather's tomb was in a very dilapidated condition, and inquiring whether it would be acceptable to his lordship to permit him to carry out the necessary repairs. Ready assent was given to this, and subsequently Lord Beaconsfield wrote a letter to Sir Joseph, thanking him for what he had done in the matter and for

"the great consideration and courtesy with which his grandfather's remains had been honored." It is idle to speculate what would have happened if things had been different at the time, neither do I feel called upon to sit in judgment on these events; I merely try to describe them as they present themselves to me in the light of historical investigation, and to find the reasons which have contributed to mould the future and to prepare for those changes which took place afterwards.

One or two names may still be mentioned before we leave that period; one of them is that of the head master of the schools, the contemporary and pupil of Isaac Nieto, Isaac Mendes Bellisario, who preached a sermon on the 29th of November, 1760, on the death of his late majesty, printed in London in 1761.

"A Sermon occasioned by the Death of His late Majesty, preached on Saturday, the 29 of November, 1760, in the Synagogue of the Portugese Jews in London, by Isaac Mendes Belisario, one of the Teachers of their Chief School. Preached and Published by Order of the Elders and Wardens of the said Community. Translated from the Spanish.

"London: Sold by Mr. Brotherton, in Cornhill; Mr. Woodfall, at Charing-Cross; Mr. Kinnersley, in St. Paul's Church-Yard; and Mr. Langford, at Temple-Bar. M.DCC.LXI."

He may have been a son of Ruby Aaron Mendes Bellisario, who had been appointed in the year 5476 (1716). He is either the painter himself, of the oldest picture of the interior of the Synagogue which exists, or one of the family. It is reproduced on the title page of this book, taken from an engraving made after the original, which is in the possession of the Misses D'Aguilar, the descendants of the Bellisario family. At this time, a member of the famous family Luzzatto, Dr. Ephraim Luzzatto, written in the above list Luçatto, was appointed here as the doctor of the Community, and he published a collection of poems under the title אלה בְּנֵי הַנּוּרִים London, 1769, which has since been reprinted under a different title.

Coming back to the name of Lindo, it is somewhat difficult to say who the Eliau Lindo was. He must have been a man of some importance in the Community to have caused the Haham to intervene in the difference between him and Gonsales, and to write a special letter on the subject to the Mahamat. From a collection of medals of sworn brokers in the city of London, all belonging to the family of Lindo, and which have been placed at my disposal by Mr. Joseph N. Lindo, the last holder of such a medal, I find the following names, forming as it were an unbroken chain for at least 200 years. There is Moses da Costa Lindo, of whom more anon, elected in

1808, before him, his father Moses Lindo, junior, then his father, Eliau Lindo and his father, Isaac Lindo and the latter's father Eliau Lindo. One of the two may have been the Eliau in question. The last mentioned is said to have been made a broker by Clark, the Lord Mayor of London in the reign of William and Mary, on the 29th of April, 1697. It was probably his son, Ishac de Eliau, who possessed a small copy of the *Selihoth* printed in Amsterdam in 5487, bound here in 5488. Before entering upon

.5539

במיין טיב.

הנִזְקָנָה

MARRIAGE CONTRACT OF HAZAN SHALOM (1779).

the nineteenth century I mention here, as far as I have been able to discover their names, the Hazanim and Dayanim, *i.e.*, the Rubis, who have taken part in the ecclesiastical and educational work, in the devotional life of the Community, as well as in the reading of the prayers in the new Synagogue.

The century begins with Isaac de Chaves, Hazan from 1701 to 1740, and finishes with Mordecai, the son of the Hazan Abraham Shalom, who died in

1818. Partly contemporary and partly succeeding one another we find Abraham de Sola, regularly entered in the old books as Solas, appointed assistant Hazzan in 5482 (1722). He continued to act as Hazzan until 1749, when he retired, and dies in the year 1753. In this same year two Hazzanim were appointed, Joseph Mendes de Sola, 1749 to 1770, and David Isaac de Crasto or Castro, from 1749 to 1783. Mendes de Sola seems to have been succeeded by Mordecai Shalom. Immediately after his appointment he married Rebecca, the daughter of Abraham Romanel, the contract being made on the 26th of July, 1779, before the notary Joseph Cortissos,

MARRIAGE CONTRACT OF HAZAN DAN COHEN ID. AZEVEDO (1779).

David Ximenes and Hananel Mendes da Costa being the witnesses for the bride.

After the death of de Crasto, Daniel, the son of the H. H. Dazevedo, was appointed Hazan, and he married in the same year, 5539, being then a young man of about twenty-six or twenty-seven years old, Esther, the daughter of Rodrigues Brandon. The contract was made on the 3rd of April of the same year, the witnesses being Mordecai Gomes and Jacob Abentanar Pimental. This Daniel Acoen Dazevedo seems to have been

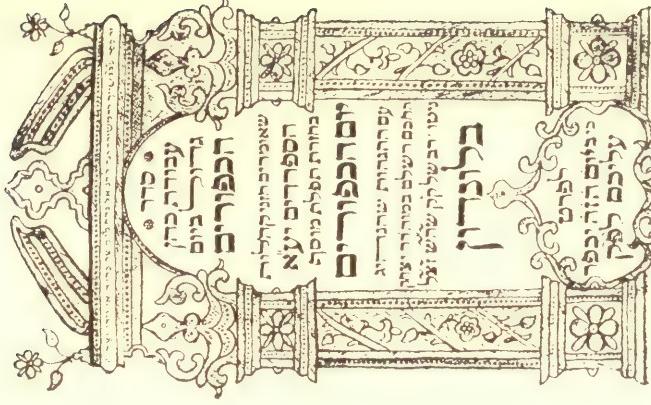
in office until about 1812 (5572). In the year 5547 he had a copy made of the *שׁבּוֹדָה*, the Service of the high priest, which is recited in the Mussaph during the fast day of Kipur, in accordance with the way in which it had been revised by H. H. Isaac Nieto. It is this version which is now adopted by the congregation. The copy, once the property of A. C. Dazevedo, probably the son of Daniel Acoen Dazevedo, has since passed through many hands, and is now the property of Mr. Asher I. Myers, who placed the text at my disposal. I have taken the opportunity of collating it with our text of the liturgy, in view of the new edition which I am preparing of our liturgy. Besides Hazanim there were learned men in the Community, versed in Talmudic law, who used to join in the meetings of the Yesiba. Most of them, in fact all without exception, were men who had travelled far, and had come from other countries. They had either settled here permanently, being appointed officially by the congregation to act as members of the Beth-Din, or who were simply passing through London, and spending some time in communion with kindred spirits in the Yesiba. We know some of them from the books or pamphlets published by them. Of the members of the Beth-Din scanty information can be gleaned from the official account books of the Community, or from such correspondence as was produced by the heated discussion, by partizan feeling, or by the desire of having some difficult legal point settled by the advice and assistance rendered by scholars abroad.

Correspondence of this kind does not abound during the second half of the eighteenth century. But from the material at my disposal, I have been able to establish a tolerably complete list of the persons who acted here as assistants to the Beth-Din. These officials were known as Rubies (the plural of Ruby). In going through the list we find that these Rubies were not always the headmasters of the schools, although some were employed, from time to time, to give instruction in the higher classes of Hebrew learning. The first on the list are Abraham Judah Leon, from 5446 to 5467, and Joseph Abendanon, from 5452 to 5465, in which year he was dismissed from his official post as Ruby, and lived as a private scholar independent of the congregation, for I cannot find any trace of him after 5465, although he still signs the book of Laguna fifteen years after his name had ceased to appear in the account books of the congregation. From 5465 to 5476 Daniel Peres was Ruby, then Abraham Lopes Henriques from 5467 to 5486. Samuel Abenatar Mello acted from 5467 to 5484. Isaac Henriques and Aaron Mendes Bellisario seem to have succeeded Daniel Peres. They were both appointed in 5476, and finally Yeosuah da Mattos, who was appointed in 5485.

This brings us almost to the time of the death of H. H. Nieto. Of those

who formed the Beth-Din afterwards some have already been mentioned in connection with Nieto and Mesquitta, such as de Crasto, Isaac Del Valle, Coronel and Benjamin Dios Lorenço, who was buried on the 27th January, 1785. Another member is Aaron de Saa Silveira, who was buried on the 2nd of April, 1792. It may be noted that after the death of the Samas Almeida in 5479, Isaac de Saa Silveira was appointed Samas from 5480 onward. The Ruby Aaron de Saa Silveira may have been his son or his grandson. Then follows H. Hasday Almosnino, who was buried on the 13th October, 1801, a close relation of the Hazan Isaac Almosnino (?), who acted from 1812 to 1848, and of the secretary S. Almosnino. The last on the list, as far as I have been able to trace, is R. Selomoh Cohen, who was buried on the 4th of June, 1804. According to the ancient tradition each of these persons was buried in the first grave of a new row forming always No. 1. Another member of the Beth-Din was Samson Genese, the grandfather of the present member of the Mahamad, born in 1767 and died about 1810. Of his literary works may be mentioned a neatly written vocabulary, Hebrew and English, in alphabetic order, not identical with that of Morcira mentioned before, for this is not arranged according to subjects, but simply follows alphabetic order. It is probably the only example of a member of the Beth-Din of that time who felt the necessity for translating Hebrew into English, though the teaching of English and knowledge of it can be traced as far back at least as the year 1772, when we find the teaching of English in the congregational school. On the 26th March of that year the English master, John Morgan having died, a vacancy was declared, and of the five candidates who applied for the post, two of whom bore the name Galinda, William Capes was elected to the post on the 3rd of Nisan, 5532 (1772). Prior to this vocabulary, and contemporary with the translation of the Prayer-book printed by Pinto, Jacob De Mattos undertook a similar work. The MS., now in the possession of Mr. E. L. Mocatta, and kindly placed at my disposal, has the following title page:—"The Jews' prayers translated from the Hebrew to English and French." The French translation is missing in this MS., which contains only the first part of the Daily prayers as far as the end of the Amidah.

The writing of Genese's manuscript coincides with the famous address of Isaac Mocatta to the congregation of Portuguese Jews, delivered at a meeting of their Elders, on the examination of a report presented by the committee on the ecclesiastic state of the congregation, printed in London in 1803, wherein in scathing terms he condemns the spiritual decay of the Community, and draws a lurid picture of the way in which education



THE MS. ABOIDA OF KIPPUK.

S. GENÈSE, HEBREW-ENGLISH

has been neglected. He insists in forcible language on a thorough change in their mode of education and on the substitution of English for the then still prevailing system of translating only into Spanish. It took nearly half a century and many a hard and bitter fight before these words bore fruit, and at least forty years had to elapse before a sermon was delivered in English from the pulpit of the Synagogue. The following list of the Elders who signed the Escamoth in 5544 (1784) will at once show the further change from 1764:—

Londres a 29 de Elul Anno 5544.

Ab ^m Lopes Pereira, Prez ^r .	David Samuda.
Jacob Israel Brandon.	D. Alves Rebello.
I. Moron Gabay.	David Lopes Pereira.
Is. Jes. Alvares.	G. R. Paynado.
Iacob Osorio.	Han ^l Lopes Pereira.
Isaac Serra.	J. B. Lousada.
Raphael Brandon.	Benj. Lara.
Isaac Jsr ^r Nunes.	Ab ^m Ricardo.
Eliau Lindo.	Hananel Mendes da Costa.
Isaac Mendes Da Costa.	I. M. Da Costa, Sen ^r .
Raphael da Silva.	D. de Castro.
Ben Dias Fernandes.	Sam ^l Mendes Pereira.
Moses Machorro.	Abraham Aguilar.
 	Jacob Abenatar Pimentel.
Jacob Samuda.	Manaseh Lopes.
Ab ^m Fernandes Nuncs.	Isaac Aguilar.
Jacob Iesurun Barzilay.	Moseh de Eliau Lindo.
Joseph Iest Capadoso, 20.10.84.	Joseph Bendelack.
Abram haim franco.	Nathan Basevi.
Mordecai Rois Lopes.	S. V. Montefiore.
E. B ^h Lousada, jr.	Ab ^m de D ^d Teixeira.
Mosch H ^m Montefiore.	Isaac Saportas.
Abraham Alevi Correa.	Isaac de Aron Capadose.
Moses Isaac Levy.	Jacob Baruh.
David Ximenes.	E. Lindo.
David Abenatar Pimentel.	Moses Norsa.
Joseph Dias Fernandez.	Jos. Saportas.
Eman ^l Fernandez Marques.	I. Rebello de Mendoca.
Gabriel Israel Brandon.	A ^m Mendes Pereira.
Eliau de David Lindo.	Isaac R. Furtado.
Ab ^m de Mattos Mocatt ^a .	E. Alexandre Lindo.
Josh. Mendes da Costa.	Iacob Mocatta.
David De Leon.	Iacob Osorio.
Benj ⁿ M ^s Pereira.	
M. Ximenez.	
Is. M. Pereira.	
Elias Lopes Pereira.	
Jacob Dias Fernandes.	

Ioseph Aguilar.	Simon Baruh.
Ioshua Basevi sedegedio.	M. Lara.
Iacob Da Fonseca Brandon.	I. L. Bensusan.
Ab. Bravo.	Jacob Attias.
David Israel Brandon.	Eliezer Montefiore.
Ema ^l de Viza.	Sol. Go. Da Costa.
M. Mocatta.	Joshua Brandon.
D. A. Lindo.	Meir Maeniro ?
M. De Levante.	M. Montefiore.
David Samuda.	Iacob I. Brandon.
David Berlandina.	Ab ^m Montefiore.
Daniel Mocatta.	David Brandon.
David de Ishac Lindo.	D. Cohen.
Joseph Benhacok.	M. P. Lindo.
Joseph Israel Brandon.	S. L. Bensusan.
Moses Franco.	A. L. Henriques.
Ab ^m Dz Jalfon.	I. M. Belisario.
Judah Guedalla.	B. Norsa.
D. L. Pereira.	Benj. Lindo.
M. L. Bensusan.	Ab ^m Mocatta Sen ^r .
Lewis Cohen.	A. Mocatta.
M. B. Lousada.	J. L. Bensusan.
Emanuel Lousada.	Emanuel Aguilar.
Solomon Jsrail.	Ab ^m Mocatta.
M. G. da Costa.	S. Sebag.
Israel a Levy.	Benj ^m I. Nunes.

Iacob Montefiore.	E. Foligno.
M. Montefiore Jr.	I. M. Da Costa.
Ab ^m Lindo Mocatta.	Solo ⁿ Abecasis.
I. M. da Costa Jun ^r .	E. Mendes Pereira.
Isaac Foligno.	D ^d Melhado.
M. Mendes Da Costa.	Emanuel Mocatta.
H. I. Montefiore.	Elias Valentine.
Solomon Aloof.	I. Jalfon.
H. De Castro.	Iudah Aloof.
	E. H. Lindo.
	M. Aflalo.
	Daniel de l'ass.

SIGNATURES OF ELDERS UNDER ASCAM (OTH OF 1784.

In all these incidents we see the elements and causes of the coming struggle. A new generation was growing up, which had not its origin in this country, who would have to change cherished traditions brought from the country of their birth for new wishes and new religious necessities, which were the outcome, partly of educational decay and neglect and partly the result of a rapidly growing ignorance caused through the drain of most of the better and more intellectual element, which had by then forsaken the Community and their faith. The probability of any internal revival with the existing fragments of ancient communal life was somewhat remote. The process of blending the indigenous with the newcomers had to be gone through before a new era, which we hope will be of continued prosperity, could begin. The antagonism between one section and another was bound to increase, in consequence of the difficulties of mutual understanding and common aspirations. Two worlds clashed for a while, two religious conceptions met at a critical period and at a critical juncture. On the one side deep learning and a profound acquaintance with the most orthodox tenets of Judaism, and on the other side religious, but not based upon adequate knowledge, noble sentiments not backed by solid learning; men who were easily swayed by sonorous phrases and by high-sounding words, who took their wish for reality and who were deficient of a proper standard to gauge the true character of their aspirations, and to determine their inward bearings on the future development of Judaism: whether they were supported by law and tradition or whether they militated against law and tradition.

The boundaries between that which is allowed, and that which is tolerated, were not drawn sufficiently strictly by the one section, and too rigidly by the other. Hence the cleavage which, though imperceptible at the beginning, was bound to widen more and more as soon as this tendency, which had commenced far back in the closing years of the eighteenth century began to develop until it reached its climax. The coming storm was heralded by that letter of Isaac Mocatta's and by many other smaller signs which followed later on. The appointment of a new Haham was a step in the right direction—a man who would inspire respect and confidence to the more strict section of the Community, and who by his learning would also win the respect of those who were clamouring for a higher spiritual life in the Community, and for a new centre from which that life would emanate. The choice fell on a man of high repute, who, moreover, belonged to a family which has given many a scholar and many a Rabbi to Jewish communities for at least two centuries. Moreover, the Haham who inaugurated the nineteenth century bore the name of the

family with whom the first Haham Sasportas had been in friendly relations and in intimate correspondence. The name of Meldola did not sound strange in the ears of the Community. The H. H. Raphael Meldola had already achieved a reputation in Leghorn, the home of so many Hahamim, and by the publication of his work, *חוֹפֶת חֲנִינָם*, which he had printed in his own printing office in Leghorn in 1754, where he had as his partner the H. H. Jacob Nunes Vacs. He was appointed Haham in London in 1805.



HAHAM RAPHAEL MELDOLA.

The high appreciation in which he was held for his scholarly attainments is best shown by the following abstract from a letter written by the Rabbi of the Ashkenazi congregation to the members of the Shehita Board, in which the following passage occurs:—

“Thus, O Lord, have I hoped for Thy salvation! and the more



After the first few days of the new year, the author has been able to get away from the office and go to the country. He has been able to get away from the office and go to the country.

1. *Lacoste* *Lebra*-*Morris* *Parquet*-*Semipannus* *Cochima* *Manzana*-*Vittatum*
2. *Wart* *Open*. *Barber* *Comesural*

Julio Josephus Nemes-Napkin, Ferencz, Maria Stella Samuelt

Penitentiary Rebecent Venetian Croppid Rosa Vinton

W. J. Bráňan, Flora střední Českého kraje.



SIR MOSES MONTEFIORE IN HIS HUNDREDTH YEAR.

בְּסִימָן מֶוב

2 mei 1822. — Deze dag heeft ons Correspondentie aangekondigd
van de U.S. Ambassade 1822.

particularly that after the happy completion of this business it will be ratified by one whom I joy to call my Coadjutor, the wise, pious, and learned *Rabbi Raphael Meldola*, now will this man be joined with me, and I shall be further upheld for two are better than one to support the Tree of Life where it shall be about to fall." This is from a letter by the H. H. Solomon Bar Zebi (Hirschel) to the members of the Shehita Board.

Meldola had as his assistants in the Beth-Din Ribi Isaac Luria, R. Elimaleh Mudahi and R. Joseph Benguegui. Shortly before his time there had been in the Medrash among the passing scholars, Moses Edrehi, who published his work, *Torath Hayim*, in the year 1782. Meldola was not slow to recognise the difficulties which presented themselves to him, and feeling that any change or any improvement could only commence with the remodelling and improvement of the education of the young, he seconded, as much as lay in his power, the attempts which were made from various quarters to put the schools on a better footing. His literary activity in London was evidently not great, and the only thing which was published belonging to him was a posthumous work, of which only Section 1, part 1, appeared under the title *Way of Faith*, the Hebrew text being accompanied by an English translation, made by his son and successor, David Meldola, London, 1848. It was his privilege to perform the marriage ceremony, among others, of Sir Moses Montefiore, who married on Wednesday, the 30th of Sivan, 5572 (10 June, 1812) נב' Ita, always known as Judith, the daughter of Jeoshua Acohen, called also Levi Barent Cohen. The marriage contract is reproduced here.

H. H. Meldola died in 1828, and an abstract from a contemporary paper gives a full description of the last honours paid to the respected Haham :—

FUNERAL OF THE CHIEF RABBI OF THE SPANISH AND PORTUGUESE JEWS
(From the *Sunday Herald*, June 8th, 1828.)

"On Tuesday last were interred the remains of the Rev. Dr. Meldola, Chief Rabbi of the Spanish and Portuguese Jews' Congregation, a man as much respected for his worth as by all who were acquainted with his merits, and who, as the father of his people, has left a chasm which is not likely to be filled for ages.

"The ceremony on this occasion was most solemn and impressive as being peculiarly adapted to the funeral of a High Priest of a Congregation—the body being placed in a plain coffin, and covered with a black cloth pall, was preceded by gentlemen bearing wax torches, and followed by the children of the Jews' Orphan Asylum, singing a funeral

dirge in Hebrew. It was then placed in a hearse and conveyed in procession, followed by forty black coaches, each of which was filled by the principal members of the Jewish Community, amongst whom were the Rev. Solomon Hirschell, Chief Rabbi of the German Jews, the Readers and Wardens of all the Synagogues in London, and several Gentlemen of the Clergy, to the College belonging to the Students of the Jewish Divine Law, where a funeral dirge being sung, and some portions from the first service being chaunted, the Cornet or Trumpet was sounded several times over the coffin, and it was then carried accompanied as before, with wax lights, and followed by the orphan children singing a most solemn dirge, into the College of the Orphan Society, where a similar ceremony having been performed, it was removed in like manner into the middle aisle of the great Synagogue in Bevis Marks, where it arrived about one o'clock. In this place the effect was most sublime. The Synagogue had previously been completely hung with black; the ark, the reading desk, and seat of the late Rabbi were covered with sable cloth, and the whole Synagogue lighted up with wax candles. The body having been placed in the middle, another dirge was chaunted by the congregation, which was almost too numerous for the place. After this, an elaborate and eloquent sermon was delivered, in Hebrew, by the principal Rabbi of the College, who took his text from the service read on the day of atonement—‘For on this day he shall make atonement for you, to purify you from all your sins: before the Lord shall ye be cleansed.’ After the oration it was carried in procession round the Synagogue, the cornet being sounded several times as it passed outwards.

“The remains of the deceased were placed again in the hearse and conveyed, followed by an immense multitude, to the Portuguese Jews’ Hospital, Mile End, behind which is an ancient Burial-ground belonging to a former generation. Here an oration was delivered by the Rev. Solomon Hirschell, in English, whose appeal to the feelings of his congregation drew tears from all. The funeral dirge being again sung, and the cornet several times sounded, the body was taken out of the coffin, and laid, inwrapped in a winding sheet, in the grave, while the reader proclaimed the divine titles of the deceased. The coffin was then broken into pieces and thrown over the body, and the whole multitude as a mark of respect, alternately assisted in filling up the grave. The ceremony commenced at ten o’clock in the morning, and was not concluded till seven in the evening. As the procession passed Aldgate Church the bell tolled and so great was the respect shown to this gentleman, that the tradesmen’s shops adjacent to the Synagogue were all closed during the

ceremony. The Synagogue will continue hung with black for some time and solemn prayers read at morning and evening service, with the addition of being lighted up in the same manner as on the day of the funeral. Sunday being the expiration of the first week, a sermon will be delivered at half-past six in the evening."

H. Meldola died exactly one hundred years after H. Nieto (1728-1828). At his request he was buried at the feet of the great Haham, who was held in proper great veneration by his successor, and who was anxious to see this, the last privilege granted to him, before he departed this world.

The son of H. H. Meldola, David Meldola succeeded his father. He was born in Leghorn in 1797. He was not appointed Haham, but head of the Beth-Din of the congregation, and had as his first coadjutors R. Abraham Belaish and R. A. Haliva. The general decay which had set in towards the end of the preceding century, showed itself in a considerable falling off in the revenue of the congregation. Shortly after the appointment of the new Haham and probably in consequence of the steps he had urged towards the general spiritual improvement, the necessity was felt of bringing also about a material improvement in the contributions to the funds, and the Fintas were raised in order to meet the new exigencies. Unfortunately at the same meeting at which they passed the resolution concerning the Fintas, they also resolved to make the Ascamah, dealing with the prohibition of the establishment of a new Synagogue, still more stringent than it had been left after the revisions in the years 1694 and 1788. The limit was extended to a radius of six miles from the Synagogue in Bevis Marks. Although this was undoubtedly done with the best intentions, it was fraught with much more serious consequences than the authors had contemplated at the time.

As I am now approaching that period in the history of the congregation, where personal interests are intimately blended with the events which happen in the course of the century, I shall content myself with merely touching upon them as lightly as possible. I have no desire to introduce a jarring note, nor is there any reason for me to make this sketch anything but a pragmatic narrative describing the events as they develop themselves. I try to lay bare the psychological reasons which underlie the changes that take place, and to find whether the persons connected with these changes were conscious actors or unconscious agents, pushed irresistibly onwards by the internal force of things set in motion long before their time, as it so often happens in human history, that men believe themselves to be taking the initiative when, as it turns out afterwards, they are only the

AZ YASHIR MOSHE

ALLEGRETTO MODERATO.

N° 12. ♫ As yashir Moshe ch
a ♪ Voc. et hebreo hebreo hebreo va yashir Moshe
mis mis As yashir Moshe And and the

YICDAL.

ALLEGRO (OCTAVI)

N° 10. ♫ Yicdal Echad mi yachid lo echad
a ♪ Voc. et hebreo et hebreo et hebreo et hebreo
mis mis et hebreo et hebreo et hebreo et hebreo



HAZAN D. A. DE SOLA.



HAZAN S. DE SOLA.

En Kholodenie composed by
S. A. De Sola

he he En de maz o la na Ali he he
he he the kade he he na hisa he
he he noz e ma oor-nu e he re et
e nu a fak-hos el do gnu el la he

unconscious instruments of destiny. I do not presume to judge or to decide the merits of the controversy that is opening, or to declare the one party in the right or the other in the wrong; I merely chronicle the events, and the reasons which led up to them, leaving the reader to form his own conclusions, according to his own inclinations.

Scarcely had H. H. Meldola closed his eyes when the feud, closed up for a time by his zeal and activity, broke out afresh, since there was no restraining hand, nor any personality towering sufficiently high above the contemporaries to inspire confidence and respect, who would act not as judge, but as arbitrator, who could attempt to heal the breach before it had widened beyond measure, who would have counselled peace in a manner that could not but have commanded attention, who would have seen deeper into the causes of the impending revolt, and have attempted to meet both parties with such legitimate concessions that could be granted without impairing the superior authority of the Law. The congregation became split up into two contending and opposing factions, which succeeded one another with more or less regularity in wielding the power vested in the Mahamad.

The more recent the period is in which that activity has been displayed the less need there is to dwell on it here. The living are not to be mentioned, their activity must speak for them. Only those who have already passed beyond the realm of human life, who, divested of corporeal form, have entered into the peace of eternity, should be mentioned by me. My history is therefore coming to an end with the closing days of Sir Moses Montefiore. But between his birth and his death many a strange scene was enacted in which each of the persons mentioned had their share and many more were called upon to grapple with one problem or another.

There is more than one person who left a record behind him in connection with the progress and development of this Community, and to these shall now be dedicated the closing pages of my sketch.

In the lifetime of H. H. Meldola two events occurred, one of a literary and the other of a communal import. I deal in the first instance with what I call literary, because the person who represented it has been by far the most learned Hazan that the congregation has had since the death of Pardo. Modern scholarship joined to antiquarian lore, love of music together with a deep appreciation of Jewish poetry and history were represented by the Hazan David de Aharon de Sola. A relation of his had occupied the post of Hazan half a century before. He himself was destined to raise that post to a very high position. Born in Amsterdam on the 26th Kislev, 5557 (26th December, 1796), he received from a very early age a very good education. He attended the Medrash and was very highly commended by

the H. H. Daniel Coen Dazevedo of Amsterdam. He came to England as a candidate for the post of assistant Hazan, the office then vacant through the death of Shalom. He was at once accepted on the 12th August, 1818 (10th Menahem, 5578). Scarcely a year had passed when he married Rebecca, the eldest daughter of the H. H. Meldola, thus following the example of Mosch Dazevedo, who had married the daughter of the then H. H. Mesquitta, and de Sola at once began the study of the English language, and within a remarkably short time, he became one of the most accomplished of English writers in the Community. He devoted ten years to special studies, and his literary activity afterwards showed to what good purpose he had put the time thus employed by him, for he delivered the first English sermon heard within the walls of the Synagogue. It was delivered on the 12th Nisan, 5591 (26th March, 1831). The second sermon delivered was in the year 1833, and from that day on scarcely a year passed, in which either one or another publication did not appear from his scholarly pen, in Hebrew or English or Dutch or German, all of which languages he had thoroughly mastered; but his chief inclination lay in the direction of the liturgy, which was his chief occupation in life. He started his literary activity here with a small volume on the Blessings published in Hebrew with an English translation 1829. His chief work in the liturgical direction was the new translation of the Hebrew Prayer Book. His first proposals for such a new translation were made in 1835, and in 1836 the book appeared, bearing on its pages the mark of scholarship in every direction. The text had been thoroughly revised and collated with the best editions of continental scholars. New type was cut according to his directions. In his English translation he has taken as his basis that of David Levi, but his knowledge of various languages made it possible for him to profit by the work done by others. He consulted H. H. Nieto's Spanish translation, as well as the Italian, French and German translations which had appeared before him. The Mæcenas who liberally supported that undertaking and made it possible to appear in an admirable form, was Sir Moses Montefiore, who remained his faithful supporter for all his subsequent publications. Within sixteen years that edition was exhausted, and a second revised edition appeared in six volumes in 1852.

It would be impossible for me to give here a detailed list of his numerous publications, but in connection with the prayer-book I may mention that he rendered the same service to the Ashkenazi congregation by translating the festival prayers according to the German and Polish Minhag in four volumes in 1860. The rabbinical literature found in him an able exponent by his translation of eighteen Treatises of the Mishna,

conjointly with Dr. Raphall, a book which had a peculiar fate, being published without the sanction of the authors and with an introduction diametrically opposed to the opinions held and venerated by them, which gave rise to a very acrimonious correspondence. It was just the time when the air was charged with electricity, and when the contention had reached a very acute stage between the members of the congregation.

Other publications of his which may be mentioned are, the foundation of the *Jewish Chronicle*, and, above all, that unique publication, probably the first of its kind, undertaken by him conjointly with Emanuel D'Aguilar, in which he had fixed for the first time the ancient melodies of the Liturgy of the Spanish and Portuguese Jews, preceded by a learned introduction on the history and origin of the poetry and melody of this ritual. And thus, up to the 13th day of Hesvan, 5621 (19th October, 1860) for upwards of 42 years he laboured unceasingly for the spiritual and educational progress of the Community. He was one of the few persons who amidst conflicting interests was able to obtain and to preserve the respect and friendship of all without differences of party or community.

His fame spread abroad, his merits recognised by the leading scholars of the time, with whom he kept up a lively correspondence for years. His descendants have been the ornaments of the Jewish pulpit in the New World whither they have carried the religious enthusiasm, the scholarly attainments, the deep love and reverence for the strictly orthodox form of Jewish service. It is not superfluous to lay stress on the word orthodox, because this word became the shibboleth of the time in which Hazan de Sola lived, and it has continued to be so with more or less keenness from that time onward. For during his period of office the embers of strife were fanned to a great fire, which at one time seemed to threaten the whole Community with its conflagration.

To the members of the Community, although living here in a state of isolation, there came new ideas, new notions which stirred the congregation to its depths. The revolution in France, the Napoleonic wars, the peace of Frankfort, the emancipation of the Jews on the Continent, the new spirit manifested therein, the desire to identify the political emancipation with religious changes, had created a state of unrest and dissatisfaction in the ranks of Jewry, and had brought about great troubles in the religious life.

The cry for reform grew ever louder and louder and became more and more reckless when it passed from men of learning to men of ambition, who joined with it a false note of assimilation with their non-Jewish neighbours. This cry was taken up, though faintly at the beginning, by that

section of the Community which had lived so long in London, as to feel themselves entirely English, and who therefore could be in sympathy with that movement on the Continent and were stimulated and encouraged by it. Thus to the jealousy which was growing up between the two sections of the Community, the one which had lived longer in England, and which had come directly from Spain and Portugal, and those who, although of Spanish and Portuguese descent, were comparatively new comers, was now added a difference of religious conception—the one was less strict and the other very strict in the obedience to the Law; the one demanded changes and the other resisted all manner of change whatsoever; the one took the law into their own hands and the other refused to allow strange hands to meddle with old and sacred traditions. A small incident gave occasion for the latent animosity to break out in an acute form. Some of the new members, especially those who had come from Gibraltar and North Africa, had brought with them customs and traditions, which were not well known or not practised here. Thus in accordance with their tradition a certain number of them, among whom were the Benoliels, Abecasis, Guedallas, Aloofs, Pintos, &c., gathered together in order to read on the eve of the feast of Shebuoth a certain portion of the Bible and of the Zohar, at the close of which, after they had formed a Minyan, they read prayers, at the dawn of the day, without for a moment thinking that by so doing they were transgressing one of the most jealously guarded laws of the Community. They were acting against the famous Escama No. 1, which under the penalty of Beracha, *i.e.*, Herem or excommunication, forbade the holding of such a gathering within a radius of six miles from the Synagogue. The house in which the service was held was within one mile of the prohibited area.

What other reasons may have been prompting the Mahamat then in office, it is perhaps better not to inquire into. That personal considerations may have played a part is but natural. They, at any rate, at once resorted to the application of the Herem against those members who, if anything, belonged to the most orthodox portion of the Community, and who deeply resented this strong action, which, just because they were so religious, was felt by them with the utmost keenness and pain. The penalty was not of very rare occurrence in the Community; scarcely a year had passed in former times without one member or another being entered in the books as having incurred that penalty, often for the most trivial offences. It was sufficient for a man to have sent a non-Jewish servant to the shop for the meat in the year 1687 to incur it and to be temporarily excluded from the congregation. Disputes of a lively character between members of the congregation would

bring down the Herem on their heads. Disrespectful words used by Sarphaty and his friends against a sermon of the Haham would cause them to be excommunicated, and they were not allowed to enter the Synagogue. If a member of the Beth-Din took the liberty of deciding a question of law on his own initiative or a man wrote a Ketubah in a case not sanctioned by the Mahamad, it was sufficient cause to excommunicate him and to impose a very heavy fine. Thus they had become very much accustomed to the application of the Herem, and did not pay much attention to the infliction. A slight repentance, an open avowal of regret, the ready payment of the fine, was sufficient to obliterate all the evil consequences resulting therefrom.

I refer here again to the fact mentioned above, because it throws light on this very question, that when, after the dispute in 1705, a split was nearly caused in the Community and a considerable number of the Yehidim withdrew from the congregation and threatened to join the German congregation, the question was put to H. H. Zevy whether, on religious grounds, that penalty could be inflicted on them. They contended that they were not transgressing the letter of the Escamot No. 1, which only forbade the establishment of an independent new Synagogue, or the formation of a new Minyan in opposition to that already in existence, but they were not establishing a new Synagogue they merely joined one already existing. The answer of H. H. Zevy is not known, but it was evidently of a deterrent character, for we hear no more of the Yehidim having carried out their threat, on the contrary, after a time, they all returned to the old fold. It was the very same year in which the Mahamad had asked the opinion of the Attorney-General as to the power they had concerning the infliction of this penalty. The frequency of this penalty must therefore have taken off the edge from the measure, till this event occurred in the year 1822. The persons who were now affected by it were of a totally different calibre. The Herem was endowed in their eyes with the terrible character, which it owes much more to the example of the Catholic Church excommunication, than to the ancient Jewish Law. They resented very deeply being punished for what they considered to have been only a religious observance, without any hostile intention to the congregation.

There was no question of yielding on their side. A death happening in the family of one still under the Herem, Abecasis losing a child, he was not allowed to bury it in the cemetery of the congregation. Within a few years, however, better counsels prevailed. Another sad occasion was the cause of reconciliation taking place between the contending parties. The death of the mother of the person in whose house the Minyan had

taken place occurring in 1825, they declared themselves ready to pay the fine inflicted on them, to ask the "Atarah," or absolution, from the Beth-Din, and to express their solemn contrition at having unwittingly acted against Escama No. 1, and having thereby incurred the penalty of Hercm. They were duly absolved therefrom and reinstated in their former position as members of the congregation. But the example once set was to repeat itself in later times, and in a still more aggravated form.

In the year 1836 the first attempt was made by a number of Yehidim to imitate the reform in the services which had been introduced into some of the German congregations on the Continent. They were joined in that endeavour by members of the other congregation, who prior to them had agitated for changes and modifications in the service of the Synagogue.

On the 4th of December, 1836, a petition was laid before the Elders requesting them to sanction "such alterations and modifications as were on the line of the changes introduced in the reform Synagogue in Hamburg and in other places." Though the memorialists believed that they were standing on the basis of tradition, and that they were not suggesting or wishing to promote anything that was contrary to the principles which have held sway in Judaism for so many centuries, this proposal must have struck the orthodox members as a demand for radical reforms, for they did run counter to the traditional law of Judaism and were distinctly radical. A large number of Yehidim sent a counter petition to the Elders asking them to oppose strenuously any such attempt at alterations or changes, which they conceived, and I may add, rightly conceived, to pass beyond the boundaries of modifications sanctioned by law, for they would undoubtedly have split up Jewry into contending sects and factions, for all these observances were sacred for centuries and are binding on every observant Jew. These views were shared by the majority of the congregation, and the Elders concurred with them entirely. Steps were taken, however, to introduce greater decorum and solemnity into the service of the Synagogue, which had fallen far below that high standard which it possessed in ancient times, when the slightest deviation from the strict rules laid down for the behaviour of the members during the service would have been instantly visited with stern reprobation. The old generation had all died out, and with them the old respect for decorum and solemnity.

In order to obviate the repetition of such an attempt and to be armed in time to meet the renewal of the demand urged by one or another member for a radical change, the more orthodox members belonging for the most part to that portion which had lain under the ban in 1822, formed themselves into a society called "the Society for supporting and upholding the Jewish

Religion as handed down to us by our Revered Ancestors, and to prevent innovations or change in any of its recognised forms and customs, unless sanctioned by the properly constituted authorities." A circular was issued by the Chairman of that Society, David Abarbanel Lindo, on the 14th November, 1838, informing the Yehidim that a meeting had been held at the residence of Mr. Solomon Abecasis on the 12th inst., for the purpose of sanctioning that Society. This society was called "Shomere Mishemeret Akodesh." The Elders at once urged upon the members the dissolution of that society, as being uncalled for, and calculated to produce disunion in the congregation. In December, 1839, a new circular was issued by the other party, in which they summed up their claims and added new requirements, such as the establishment of a new Synagogue in the western part of the Metropolis, and where to effect this purpose (summarised by them) Jews generally could form a united congregation under the denomination of "British Jews." I have no wish to follow up the various stages of the evolution of this movement even at the hands of the autographic materials, which have been placed so liberally at my disposal by Mr. Joseph de Castro, and which had been collected by his father, Hananel de Castro, who took such a prominent part in the events that occurred at that period.

Three men play a prominent *rôle* during this century. I am only concerned with their relations to the internal affairs of the congregation; their activity in the wider world lies outside the sphere of this sketch. Of these three, one represents the rigidly legal view, the other the strictly orthodox view, and the third tries to find a middle course, and attempts to reconcile the demands made by the more modern party with the stern requirements made by the representatives of law, which the upholders of the ancient traditions tried to keep unimpaired in their minutest details. These three men are David Abarbanel Lindo, Moses Montefiore, better known as Sir Moses Montefiore, and Hananel de Castro. It would not be consonant with the spirit of this work of mine to enter into a detailed description of every one of their descendants, or of the part they have taken in the affairs of the congregation and the share they have had in the solution of various questions which from time to time have agitated it, which could not be given without entering into a critical examination of their work and their efforts. I prefer to mention these under the tabulated form of genealogies.

Of the men paramount in the counsels of the congregation, I will now mention one, because it was to him the Haham addressed his request for the improvement of the schools. David Abarbanel Lindo, born in 1765 and died in 1851, was one of the most energetic communal workers, and was the uncle of Lord Beaconsfield, and he initiated the latter as well as a large

number of future members of the congregation into the covenant of Abraham. Rich in energy, rich in family, for I subjoin here the autographic list of his numerous descendants written by his own hand, enriched afterwards by entries made by another member of the Lindo family, and taken from an old family Bible presented to me by Mrs. Billah Lindo, from which it is evident that he had nineteen children.

David Abarbanel Lindo was born the 14th August, 1772, and married Sarah Mocatta the 17th September, 1794, who was born the 15th October, 1777.

Names and dates of births of their children, etc.

Elias. 21st Nisan, 5556 (29th April, 1796). Married to Susan Lyon the 27th of July, 1825.

Abraham. 3rd Iyar, 5557 (29th April, 1797). Died the 9th of May, 1799, and was buried at St. Kitts.

Grace. 6th Neadar, 5559 (13th March, 1799). Married to Judah Aloof the 11th July, 1821.

Esther. 4th Nisan, 5562 (6th April, 1802). Died 28th August, 1860 (10th Elul, 5620).

Abigail. 15th Menahem, 5563 (3rd August, 1803). Died the 29th Menahem, 5608 (28th August, 1848).

Jacob. 13th Hesvan, 5565 (18th October, 1804). Married at St. Thomas, Esther Levy, 28th May, 1828.

Nathaneal. 12th Kisleu, 5566 (3rd December, 1805). Died 17th May, 1807.

Samuel. 9th Sebat, 5567 (18th January, 1807). Married to Clara Nathan, 9th March, 1853 (29th Adar, 5613).

Rebekah. 26th Sivan, 5568 (21st June, 1808).

Rachel. 24th Tamuz, 5569 (8th July, 1809). Died the 9th December, 1809.

Nethaneel. 28th Hesvan, 5571 (25th November, 1810). Married to Sarah Da Costa Lindo the 4th November, 1835.

Zechariah. 20th Noadar, 5573 (22nd March, 1813). Married to Isabel Levy, 26th June, 1844.

Sarah. 14th Elul, 5574 (30th August, 1814). Married to Edward Henry, 16th September, 1835.

Gabriel. 25th Hesvan, 5576 (28th November, 1815). Died the 31st May, 1832.

Daniel. 22nd Hesvan, 5577 (13th November, 1816). Married to Hannah Garcia, 11th January, 1860 (16th Tebet, 5420).

Miriam. 23 Adar, 5578 (1st March, 1818).

Jemima. 17th Menahem, 5579 (8th August, 1819). Married to Joshua Alexander, 20th March, 1839.

Leah. 25th Nisan, 5581 (27th April, 1821).

David Abarbanel Lindo, died 26th February, 1852 (6th Adar, 5612).

Sarah, wife of ditto, 4th November, 1852 (22nd Hesvan, 5613).

Edward Henry, died 24th February, 1863 (6th Adar, 5623).

Sarah Lindo was born the 30th August, 1814 (14th Elul, 5574),
and was married to Edward Henry on the 16th September,

1835 (22nd Elul, 5595), who was born 21st Hesvan, 5561



DAVID ABARBANEL LINDO.



MOSES DA COSTA LINDO.



NETHANEEL LINDO.

(9th November, 1794). Died 16th August, 1868 (28th Ab, 5628). Children of the above are: Billah L., 22nd January, 5596 (7th July, 1836). Married to Benjamin Lindo, 24th June, 1861 (16th Tamuz, 5621); who died 28th Sivan, 5626 (11th June, 1866). Esther L., married Isaac Aron Joseph, 23rd May, 1866. Rosa L. Jemima L., married to Samuel de Sola, 17th August, 1864 (15th Ab, 5624); who died 6th September, 1866 (26th Elul, 5626); remarried to Mr. Lawrence Jacob. David L., 29th Sivan, 5611 (29th June, 1851); married Rebecca ("Re") Henry, 17th August, 1881 (22nd Ab, 5641). Abraham L., 4th Hesvan, 5620 (1st November, 1859); married Mabel Rose Halford, 13th July, 1886 (10th Tamuz, 5646).

A large number of the above have taken a direct and lasting interest in the work of the Community. I single out one of this list, Nethaneel, who married Sarah, the daughter of Moses da Costa Lindo, mentioned above, who was one of the fifteen brokers, who held the silver medal from the Corporation, and who by the geniality of his temper and general kindness was held in high esteem in the congregation. His son-in-law became the legal adviser of the congregation, which he served in that capacity with single-minded devotion. The position of legal advisers to the Community is now held by his sons, Gabriel and Arthur Lindo. The former, to whom I owe the portraits here reproduced, combines thus in himself the two branches of the Lindo family. As a member of the Mahamat, he is now able to view, and to take part personally in, this unique celebration of our Synagogue.

Hananel the son of Mossch and Judith de Castro was born on the 16th of October, 1794; he spent part of his early days in Barbadoes, where he assisted the English volunteers in the years 1817-18 to suppress the rising of the negroes in the plantations. Returning soon after to London he was married in December, 1828, to his cousin Deborah de Jacob Mendes da Costa. He took part in communal life with great zeal and energy. In the trend of his activity we can now discern the two currents which make themselves more and more felt in communal life from the year 1830 on. It was his singular tact which enabled him to maintain friendly relations with the contending parties even at the time when the strife had assumed an acute form and the split had become inevitable. He kept up a friendly correspondence with the leaders of that party, which soon assumed the name of "Reformers," and at the same time he possessed the confidence of Sir Moses Montefiore and of other prominent leaders of the Community. Through his indefatigable energy, he was afterwards able to mitigate the consequences when passions began to cool down and greater and more important interests were absorbing the attention of the Community. For whilst the fight was carried on with more

or less acrimony and with a good deal of personal heat within the narrow circle of communal life, a great danger threatened Jewry, by the reawakening of the old ghost, which they believed that the civilisation of the nineteenth century had laid for ever.

From Damascus came the tale of a new blood accusation maintained and supported by the fanatical Consul of France, to whose machinations it was due that this groundless accusation gained such a great circulation and created such a sensation throughout Europe. In face of this new danger the ranks closed, inner feuds were laid aside. All sections of the Community stood shoulder-to-shoulder to avert the danger and to expose the groundlessness of that accusation, and at the same time they did not leave a stone unturned to free the innocent victims of that false accusation, who were lying tortured in the prisons of Damascus. Hananel de Castro, together with his friends, the prominent members of the Portuguese and Ashkenazi congregations, promoted the famous journey of Sir Moses Montefiore to the East. He was then President of the Board of Deputies, and when that mission which belongs to the history of civilisation, and forms a glorious page in the annals of Anglo-Jewish history, had come to a successful conclusion, it was Hananel de Castro's lot to occupy the chair as President of the "Deputies of British Jews," and to hand over in the name of that body the testimonial, which was presented to Sir Moses, dated 10th March, 1841. At the same time he laid the foundation to the religious and general literary and scientific institution in Sussex Hall, founded on the 20th of January, 1845, which has become the pioneer of all Jewish literary institutions, and the basis of the "Jewish Working Men's Club." His chief interest lay in, as one of his correspondents writes to him, "healing the breach and to bring about, at least, a reconciliation of the members and a personal intercourse," even if they could no longer unite in principles and in their mode of worship. For in the year 1841 that breach had become an accomplished fact, and the members of the congregation who had joined in it, fell under a double penalty, first for transgressing the Escama No. 1 for which they were liable to the penalty of Herem, because they joined in establishing a Synagogue within the forbidden boundary as laid down by that Escama, whatever its character and religious aspect may be, and second because they joined a form of worship which was considered by the religious authorities of the time contrary to Jewish Law and tradition. It is necessary to point out the fact of this twofold Herem, in order to dispel some of the ideas which are still prevailing. The first offence was identical with that committed by the most orthodox members of the congregation

in 1822, simply because they were performing a religious ceremony with a *Minyan*; it was not the religious act, but the communal which was condemned, and this condemnation lay entirely within the jurisdiction of the congregation itself. But as far as the other offence was concerned, the German congregation took a no less decided step as soon as the reform became an accomplished fact. The final decision was come to on Wednesday the 9th of November, 1841. The following declaration was then drawn up, which was signed by the ecclesiastical authorities, the Rev. Solomon Hirschel, Chief Rabbi of the Ashkenazi Congregation, and the Revs. David Meldola, A. Haliva, J. Levy, A. Levy, and A. L. Barnet:—

DECLARATION.

23, Bury Street,
24th Elul, 5601, A.M.

Information having reached me, from which it appears that certain persons calling themselves British Jews, publicly and in their published Book of Prayer, reject the Oral Law, I deem it my duty to declare that, according to the Laws and Statutes held sacred by the whole House of Israel, any person or persons publicly declaring that he or they reject and do not believe in the authority of the Oral Law, cannot be permitted to have communion with us Israelites in any religious rite or sacred act: I therefore earnestly entreat and exhort all God-fearing Jews, especially Parents, to caution and instruct all persons belonging to our Faith that they be careful to attend to this Declaration, and that they be not induced to depart from our Holy Laws.

S. HIRSCHEL, Chief Rabbi.

We, the undersigned, fully concurring in the foregoing Doctrines, as set forth by the Reverend Solomon Hirschel, certify such our concurrence under our hands this Twenty-fourth of Elul, 5601, A.M.

DAVID MELDOLA,
A. HALIVA,
J. LEVY,
A. LEVY,
A. L. BARNET.

The promulgation of the above Declaration has been delayed in the hope that there would have been no necessity to give it publicity; circumstances, however, now require that it should no longer be withheld from the community.

9th Sebat, 5602.

This declaration had been preceded by a caution in Hebrew and English sent by the same persons. The result of this declaration was, that fourteen members withdrew from the Community. Brothers and near relations ceased to visit one another, the closest family ties were broken, and much hardship and bitterness ensued. The Mahamat which inflicted that penalty consisted, curiously enough, of the very persons against whom the same Law had been applied by the party which was now the offending, and who happened to have been in office twenty years before. The actual Mahamat did not consider their action to be more harsh, in a case as this one, where the members had set deliberately at defiance all authority, than considering that they had been equally punished when they had unwittingly, and with no preconceived idea of rebellion, joined in a purely religious service in a private house. However, two men were still labouring to bring, if not at once, at any rate after a time, a kind of reconciliation. For seven years Hananel de Castro and Haim Guedalla were working unceasingly towards a repeal of that law.

! Evolution !

Having always been most anxious to establish peace and being actuated
in all our proceedings by God, we are bound to pay attention to the wishes expressed
by the majority of the Hebrews, at the same time it is imperative to make
an answer, and if the individuals do not wish to appear personally before
us at Layoune, two respectable persons deputed by them may on their
behalf address to us the renunciation of us as a nation now repeated, upon
which we can plump our children allowing us hereafter to continue with
them in Society or to part with them. - But respecting דברים שברוך
团结 they denounce the evils of the new mode of worship our
decisions must remain unaltered - we remain

G. W. Shattock 5609

Dear Master especially
and Dr. Fletcher

Chamal de Castro (1897)

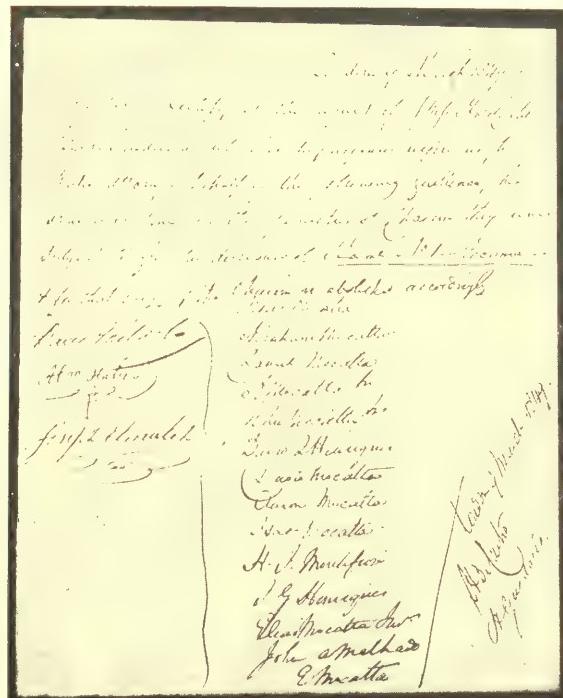
Almhabua.
Ego



RIBI DAVID MELDOLA.



HANANEL DE CASTRO.



ACCOMPLISHMENT OF THE "ATARÁ."

David Meldola, at that time head of the Beth-Din, had been appealed to over and over again by Hananel de Castro to give a clear definition of the Herem, and how far it is and could be applied, and I reproduce here two of the most decisive letters. The first is concerning the Herem in how far its application goes, and the possibility of absolution, "Atarah," as well as the procedure to be observed, and the second (see preceding page) refers to the accomplishment of that act.

אהובינו הנביר ס"י הננאל די קאסטרו נ' אהד"ש להיות שרצוננו הפיד לךים השלום
ובכל מעשינו הם יוצאים ע' הרין אנחנו מחייבים לעשות רצון רוב היהודים מה שרצו
אבל החזיב הוא לעשות התורה. ואם הם אינם רוצים לבוא לפניינו אחננו הדינים. שי
במי אדם נכדים אישר יפקדו מהם ויזרו לפניינו כישטם ישברו על הסכמתו א' שעשו
נהבטלה או נובל לעשות להם התורה רק לדבר ולהתחרר עליהם. אםים לעזין דבריהם
שבקדושה לא יוכלו להחוועע עימם עד אישר ישובו כתשעותם ומיעורותם החדשנה כמו שזכר
פסקנו וזה יהיה לעולם בלי שינוי והוא זה שלם הצער דוד מילדולה ס"ט: הצער אברהם
חלואה . ס"ט :

Translation.

Having always been most anxious to establish peace and being actuated in all our proceedings by Din, we are bound to pay attention to the wishes expressed by the majority of the Yehidim; at the same time it is imperative to make an "Atará," and if the individuals do not wish to appear personally before us as *Dayanim*, two respectable persons deputed by them may on their behalf acknowledge the transgression of Escama No. 1 now repealed, upon which we can prepare an "Atará," allowing us hereafter to unite with them in society or to speak with them—but respecting *דברים שבקדושה* unless they renounce the errors of the new mode of worship our decision must remain unaltered.

We remain,

Yours most respectfully,

9th Shebat, 5609,
Hananel de Castro, Esq.

DAVID MELDOLA.
ABM. HALIVA.

The Yehidim who had withdrawn, sent the required authorisation to Mr. de Castro and H. Guedalla on the 6th of March, 1849, and three days afterwards de Castro and Guedalla were able to inform their friends that the Herem concerning their disregard of Escama No. 1 had been withdrawn. Mr. de Castro survived only a few days the accomplishment of this act of union among the members of the congregation. He died on the 23rd of March, 1849, being then president of the Elders, mourned by the whole congregation, who gathered around his coffin. Only one son and one daughter survived him, Ellen, the wife of the late Henry Louis Cohen, who married in 1861, and Joseph de Castro, who married Miss Sarah, eldest daughter of the late Simeon Oppenheim, Secretary of the Great Synagogue. He is now

one of the wardens of our congregation. The foundation of Sussex Hall by Hananel de Castro coincided with a literary revival in the Community in which both parties had their share. The following are to be mentioned:— Moses Mocatta 1768 to 1857, the friend and supporter of Grace Aguilar, who translated the famous polemical work called *Faith Strengthened*, and had before that translated Nieto's *Inquisition and Judaism*, to which reference has already been made; Isaac Lindo Mocata, the theological writer, 1800 to 1879; and Grace Aguilar, who was deeply influenced by the works of D. A. de Sola, was born in 1816, and died 1847. She was a writer whose grace of style, feminine sensitiveness and spiritual religious depth, has made her one of the most prominent women writers of the day, and at the same time one of the most powerful exponents of the high principles of Jewish faith. She was a relation of the musical associate of de Sola in his Jewish Liturgy, but not of the eccentric Baron D'Aguilar.

The first historian of the Jews in Spain and Portugal, who has rendered lasting service to Jewish history by his profound knowledge of Spanish, Portuguese, Hebrew, and other languages, was Elias Haim Lindo, born in 1783, died in 1865. He was a careful student, and an enthusiastic investigator of the remnants of the past. He was the first to draw attention in this country to the treasures of Jewish literature, and to describe the drama of the history of the Jews in Spain and Portugal on the basis of original sources. He spared neither time nor trouble, and travelled to Spain in order to examine on the spot the remnants of ancient glory. He collected all the Laws ("Fucroas") which had been made concerning the Jews during their long establishment in the Iberian Peninsula, and he brought home among other spoils a drawing of the ancient Synagogue at Toledo, the finest monument of Jewish Arabic art in Spain. This book appeared in 1848. Long before that he had published a translation of Manasseh Ben Israel's *Conciliator* in two volumes. He also published his invaluable Jewish Calendar for sixty-four years, in which he showed profound knowledge of astronomy and of Jewish Laws relative to the calculations of the times for keeping the festivals, based upon the astronomical calculations of H. H. Nieto. E. H. Lindo carried out the work in a systematic manner, and, what is more important in so complicated a calendar, with scarcely any mistake. He was the first to compile a list of the religious and charitable institutions of the Jews in London, and to him also the very first and more reliable indications are due concerning the older period of the history of the Jews in this country.

Besides his published works I have the manuscript translation of Usque's famous work, *Tribulations of the House of Israel*, presented to me by his daughter the late Mrs. Almosnino, the widow of that secretary,

who, during the stormy period in the history of the congregation and long afterwards, was able to carry on the work entrusted to him in such a manner that those who knew him speak of him in the highest terms and with the greatest admiration. I hope one day to publish this manuscript after having collated it with the original, and also the diary of his journey to Spain with the copies of Hebrew tombstones seen by him in that country. I have no doubt that the deep interest which he must have taken from early times in the history of the Jews in Spain had inspired Grace Aguilar with the subjects of those novels the scene of which lies in Spain. The writings of Miriam Mendes Bellisario, the near relation of Grace Aguilar, which were revised by the Rev. D. A. de Sola, also contributed one trend in the spiritual loom in which Grace Aguilar was weaving her romances and stories.

In the purely Hebrew literary world, I have to mention Abraham Haliva, associated with David Meldola in the discharge of his ecclesiastical duties, who superintended various editions of the Hebrew Prayer Book, printed in Amsterdam and Königsberg. A brother of his, David Haliva, had come over from Saleh, North Africa, where they were both born, and published with his assistance a liturgical book called *Hapaam Odeh*, (הפאם אורה) which contained the first editions of Arabic translations of the portions of the Bible which were used in the Liturgy. His nephew or grand-nephew Aaron de Mosseh Haliva reprinted it in 18c3, with the addition of a number of poems, under the title of *Peh la-Adam* (פה לאדם). Further associated with David Meldola as member of the Beth-Din was Ribi Baruch, or Barnet Abrahams, 1831 to 1863, whose early death was a great loss to the Jewish community and to Jewish learning in England, and was deeply lamented by his contemporaries, but by none more so than by his father, Abraham Zussmann, who published in memory of his son a book called *Baruch Mibanim*, (ברוך מבנים) Wilna, 1869, containing 547 proverbs and maxims from the Talmud. Barnet Abrahams, or to give him his full name, as his father does, Baruch Jehudah Leb, was born in Poland on the last day of Pesah in the year 5592, and died on a Sabbath day, the fourth day of Kislev, 5624, just completing thirty-two years. He composed a book called *Berucah Esther*, which does not seem to have been published. He was one of the founders of the "Society for the diffusion of Religious Knowledge."

Among the Hebrew scholars of the time a lady's name must be mentioned with honour: Abigail, the third daughter of David Abarbanel Lindo who published first in 1842 a Hebrew and English and an English and Hebrew vocabulary, dedicated to her cousin Sir Moses Montefiore, and in 1848 a Hebrew-English and an English-Hebrew dictionary with roots and

abbreviations printed by Samuel Meldola and also dedicated to Sir Moses Montefiore. It is a scholarly work and remarkably skilfully carried out especially concerning the second part, the English-Hebrew, where she had very few preceding her.

I cannot notice all the publications of smaller importance which appeared at the time, nor do I include in this list the polemical writings which abounded at the period. I only mention those which are serious contributions to Hebrew learning, and which, like the writings of E. H. Lindo, will for a long time retain their scholarly value.

A melancholy interest is attached to the name of Samuel de Sola, the



HAHAM BENJAMIN ARTOM.

youngest son of the Hazan de Sola. He was born in 1839, and survived his appointment only for a few years. On the death of his father he was appointed Hazan. Like him he was endowed with great musical talent. He held the post only three years, being appointed in 1863 and dying in 1866. I am able to publish just a few lines of his autographic melodies, thanks to the kindness of the Misses de Sola.

In the course of the years that elapsed from 1840 on, the status of the congregation began steadily to improve. The danger which seemed at one time to threaten its continuity and its power for good, was soon found to be imaginary; it rested more on exaggerated notions than to any real

foundation. The service became more homogeneous. Changes and improvements were carried on smoothly, without flourish and without precipitation, not in defiance of religious authorities and sacred tradition, but in accordance therewith. The want of a recognised Haham, which made itself felt more and more every year, was at last satisfied by the appointment of my immediate predecessor, Benjamin Artom (of blessed memory), born at Asti, in Italy, 1835. He had been first appointed Hazan in Saluzzo, near Genoa, and afterwards as Rabbi in Naples from which place he came here, being elected on the 9th July, and appointed the Haham of this congregation 16th Dec., 1866 (8 Tebeth, 5627). He was a man of fine physique, of great oratorical power, and was able to help on the steady progress of the congregation. By his musical talents he contributed to make the service still more melodious, for he added some new tunes to those chronicled by D. A. de Sola, which had been increased by Samuel de Sola. Haham Artom was cut short in the prime of life, dying on the 6th of January, 1879 (the 11th of Tebeth, 5639), scarcely forty-five years old. He left behind a volume of sermons, which were printed at the request of the congregation and which soon reached a second edition.

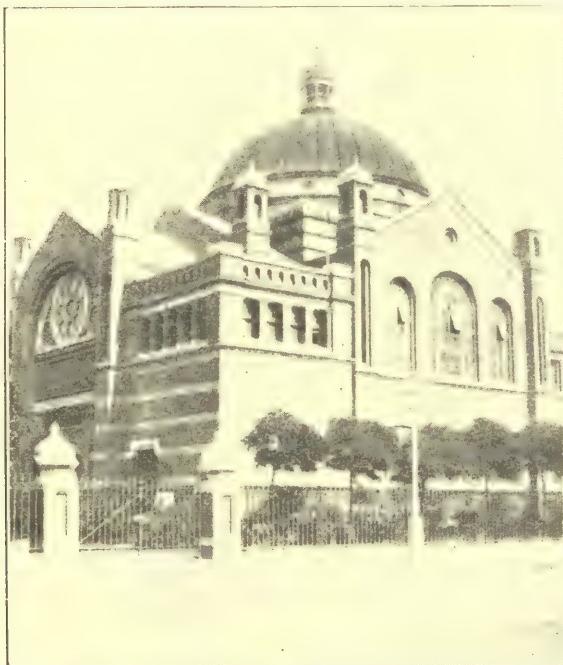
All the old workers had meanwhile departed, Escama No. 1 had been repealed, political disabilities had become a thing of the past. Slowly the old homes were broken up and the members followed the natural tendency, imitating the wanderings of their neighbours, and settled in the western districts of London.

The want of a new Synagogue, the want of spiritual ministration, and the desire to retain the supreme unity of the Community, though it be divided into two Synagogues or more, induced some of the members of the congregation to establish a branch Synagogue in the west. This migrated from Wigmore Street to Bryanston Street, and it was then that H. H. Artom divided his attentions and his spiritual ministrations among the members of the congregation living in the west with those who still clustered around the old fane.

Shortly after that time the attendance in the City had decreased to such an extent that for a time it was seriously contemplated to remove the old Synagogue from Bevis Marks and to plant it anew somewhere in the west, but the intention aroused strong opposition, which succeeded on the one hand to defeat the object in view, but on the other, it stimulated the members to new efforts in the direction of bringing fresh sacrifices for the establishment of another Synagogue in the west, efforts which were crowned with success. The old Synagogue still retained the love and veneration of those who had worshipped in its walls for so many years, and of those, whose

association with the Synagogue had been intimately bound up with the most precious events in their lives.

A permanent habitation has since been found where a still larger number of members who had left the City and now live in the west of the metropolis worship. In order to satisfy their wants, the younger generation, conspicuous among whom was Mr. M. A. N. Lindo, following the example set by their elders, took the matter in hand, and ably seconded by those who have always shown their deep interest in, and attachment to, the oldest community in England, with its distinguished Minhag, with its great traditions, with its glorious past, which forms a kind of golden background to a modern picture,



THE SYNAGOGUE IN LAUDERDALE ROAD.



HAZAN J. PIPERNO.

established a new Synagogue in Lauderdale Road, which was inaugurated on the 4th October, 1896, and a picture of which has been kindly placed at my disposal by Mr. M. A. N. Lindo. The Hazan Joseph de David Piperno, born at Ancona, 1832, studied at the rabbinical college in Leghorn, Italy, was appointed Hazan 1853, and still occupies the post, which he has filled from the day when the first Spanish and Portuguese Synagogue was established in the west.

But the red-letter days of the Community have still been held, and will continue to be held, in the venerable building which has witnessed so



HAZAN D. PIZA.



HAZAN M. SHALOM.



SOLomon ALMOSNINO,
THE LATE SECRETARY.



J. PIZA CLERK, BOARD OF
GUARDIANS.



P. GOODMAN, ASSISTANT SECRETARY.



HAZAN S. J. ROCO.



HAZAN S. CONQUY.



S. I. COHEN,
THE SECRETARY OF THE
CONGREGATION.



B. HARRIS, THE SHAMASH.



D. B. DE MESQUITA, B.A.,
ASSISTANT TO THE HAZANIM.

many grand scenes during the two hundred years of its existence. Within the space of the last hundred years some of the most remarkable incidents connected with the career of Sir Moses Montefiore have been solemnized within its walls. Before he left on his great and onerous mission to the East, special prayers were offered up in that Synagogue for his success, and a God-speed was wished to him in front of the old "Ehall," and there, the congregation met to offer thanks to God on his return. A much more unique spectacle was reserved for the closing years of this great man, whose life and activity is deeply retained in the hearts of this congregation, and the hearts of the Jews all over the world. By his deep religious devotion, by his great philanthropic zeal, by the sacrifices which he brought in his repeated journeys over land and sea, even at an advanced age, when most men shrink from exposing themselves to the insecurities of time and the dangers of such distant journeys, he has raised the prestige of English Jews in general, and of this congregation in particular to a culminating point. I therefore cannot better conclude this historical sketch of the Synagogue than by pointing to the service which was held, within its walls on the completion of the 100th year of Sir Moses Montefiore, the Centenary leading to the Bicentenary. May that memory linger and shed its lustre on the congregation for many a year to come!

The genealogical tree of the Montefiore family, drawn by Mr. Lucien Wolf, and kindly placed at my disposal by Sir Francis Montefiore, Bart., with its many ramifications, shows best how far, and how intimately the various members of this family have been connected with the history of this congregation during the last 150 years. One scion of it is now the Warden of the Synagogue, rejoicing with the others at the grand opportunity offered to him in the celebration of the second centenary of the completion of the Synagogue. Hazan David Piza, who performed the religious ceremony on the centenary of Sir Moses, has joined the majority. His son Mr. Judah Piza now administers the old "Sedaca," being the clerk to our Board of Guardians. The two ministers who are now favoured by Providence to take part in this celebration are the Revs. S. J. Roco and S. Conquy. The former, who is the successor to Samuel de Sola, was born in Amsterdam 6th June, 1844, where his father and grandfather were officials of the congregation. Trained as minister in the Portuguese seminary "Etz Haim," he was elected here on 17th June, 1869, and Rev. S. Conquy, who represents the fifth generation of Hazanim, the son succeeding the father, born Gibraltar, 1871, was appointed first assistant to the Hazanim in 1889, and elected Hazan 15th July, 1895. Mr. David Bueno de Mesquita, B.A., trained under my supervision, is the assistant to the Hazanim of the

"Kaal." The place of Solomon Almosnino as secretary of the congregation was after his death filled by Mr. E. H. Lindo, who, after many years of exhaustive work, is now enjoying a well-earned repose. To him has succeeded our indefatigable secretary, Mr. Samuel I. Cohen, who has brought to bear on his task a love and enthusiasm which makes the work of the congregation prosper in a manner worthy of the best traditions: he is assisted by Mr. P. Goodman, whilst the post of Shamash is held by Mr. B. Harris. Last, but not least, the Wardens who preside on this unique occasion are men whose lives have been spent in the service of the Community and to whose initiative the celebration of the Bicentenary is due. Their fathers and forefathers have been intimately connected with the congregation, and at least two or three of them can connect their names and the traditions of their family with the first generation of the settlers in this country and with the founders of the Synagogue. I have only to mention such names as De Castro, Lindo, and Montefiore.

They carry us back to the men who, two hundred years ago, were worshipping in this Synagogue. As I have given the full list of the Yehidim of the year 1701, I will now give the list of the Yehidim and Elders of 1901, and as I have been able to publish the list of contributions made during those years towards the building of the new Synagogue, I will now mention the names of those who have on this occasion given freely of their substance towards re-decorating the ancient building. It was at a meeting of the Elders over which the late Vice-President, Mr. Abraham Mocatta, also a descendant of one of the oldest families in this country, presided, that this project was mooted, and the members of the Mahamat just mentioned were able to place before the Elders the preliminary list of contributors. On the day of the Bicentenary itself, the eye of Sir Joseph Sebag Montefiore, President of the Elders, will scan the following complete list: -

LIST OF DONATIONS.

				<i>£ s. d.</i>
Sir Joseph Sebag Montefiore, J.P., <i>President of the Elders</i>				100 0 0
Sir Francis Montefiore, Bart.	...	...	...	100 0 0
Sir Edward Sassoon, Bart., M.P.			£100 0 0	
Joseph de Castro, Esq.	...		25 0 0	
Isaac Genese, Esq.	...		25 0 0	
Gabriel Lindo, Esq.	...		25 0 0	
Edmund Sebag Montefiore, Esq.			25 0 0	
				200 0 0
The Rev. the Haham	...	...	...	1 1 0



ABRAHAM MOCATTA, LATE VICE-PRESIDENT OF ELDERS.



SIR JOSEPH SEBAG MONTEFIORE, PRESIDENT OF ELDERS.



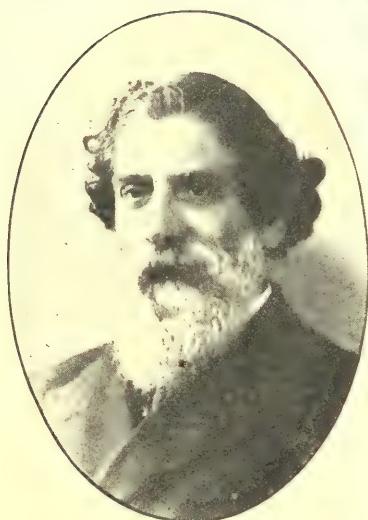
SIR EDWARD SASSOON,
BART., M.P.



GABRIEL LINDO, ESQ.



JOSEPH DE CASTRO, ESQ.



ISAAC GENESE, ESQ.



EDMUND SEBAG MONTEFIORE, ESQ.

THE MAHAMAD.

	£ s. d.		£ s. d.
Mrs. J. M. Montefiore	60 0 0	Jacob Jalfon, Esq. (Abbots Langley)	10 0 0
Eugenio Arbib, Esq.	50 0 0	Mr. and Mrs. Moss B. Levy ...	10 0 0
Manuel Castello, Esq.	50 0 0	Eustace A. Lindo, Esq. ...	10 0 0
Mrs. Henry L. Cohen	50 0 0	M. A. N. Lindo, Esq. ...	10 0 0
Osmond E. d'Avigdor-Goldsmid, Esq.	50 0 0	Mrs. Arthur Sebag Montefiore ...	10 0 0
The late Abraham Mocatta, Esq., Vice-President of the Elders	50 0 0	Cecil Sebag Montefiore, Esq. ...	10 0 0
Frederic D. Mocatta, Esq. ...	50 0 0	Mrs. John P. Paiba ...	10 0 0
Mrs. Nathaniel Montefiore ...	50 0 0	Ernest Sandeman, Esq. ...	10 0 0
Claude G. Montefiore, Esq. ...	50 0 0	Albert J. Tabbush, Esq. ...	10 0 0
Arthur D. Sassoon, Esq.	50 0 0	Mrs. Léon Benham ...	5 5 0
Lazare Allatini, Esq.	25 0 0	Mr. and Mrs. Jacob S. L. Bensusan	5 5 0
M. de Costa Andrade, Esq. ...	25 0 0	Alfred A. de Pass, Esq. ...	5 5 0
Mrs. Daniel Castello	25 0 0	Philip H. Garcia, Esq. ...	5 5 0
Daniel de Pass, Esq.	25 0 0	D. Foligno Maurice, Esq. ...	5 5 0
Michael J. Garcia, Esq.	25 0 0	Harry J. Montefiore, Esq. ...	5 5 0
Isach Hassan, Esq. (minimum) ...	25 0 0	Mrs. Isaac Pariente ...	5 5 0
Arthur Lindo, Esq.	25 0 0	Abraham M. Souhami, Esq. ...	5 5 0
Judah Nahon, Esq.	25 0 0	Mrs. Julius Wolff... ...	5 5 0
Messrs. E. D. Sassoon & Co. ...	25 0 0	Aaron E. J. Abraham, Esq. ...	5 0 0
Enrico Arbib, Esq.	20 0 0	Solomon Afriat, Esq. ...	5 0 0
James Castello, Esq.	20 0 0	Hon. E. R. Belilius ...	5 0 0
John J. de Pass, Esq.	20 0 0	David Benoliel, Esq. ...	5 0 0
Eliot A. de Pass, Esq.	20 0 0	Hilel Beriro, Esq. ...	5 0 0
Edward L. Mocatta, Esq. ...	20 0 0	Benjamin W. Castello, Esq. ...	5 0 0
Reuben D. Sassoon, Esq. ...	20 0 0	Elias De Pass, Esq. ...	5 0 0
Frederick D. Sassoon, Esq. ...	20 0 0	Yahia A. Gubbay, Esq. ...	5 0 0
Moses Abecassis, Esq. ...	10 10 0	Mrs. Marcus Gubbay ...	5 0 0
Messrs. Levi, Jourado & Co. ...	10 10 0	Frederick B. Halford, Esq. ...	5 0 0
Abraham J. Massias, Esq. ...	10 10 0	Bertie D. Langner, Esq.	5 0 0
Abraham H. Pinto, Esq.)	10 10 0	Marco E. Levi, Esq. ...	5 0 0
Edward H. Pinto, Esq.)	10 10 0	Joshua M. Levy, Esq. ...	5 0 0
Bertram H. Pinto, Esq.)	10 10 0	The Misses Ella and Katie Mocatta	5 0 0
José de Sola Pinto, Esq.)	10 10 0	David Rodrigues, Esq. ...	5 0 0
Jonathan H. Pinto, Esq.)	10 10 0	Albert Hatchwell, Esq. ...	3 3 0
John Ramus, Esq.	10 10 0	Isaac Levy, Esq. ...	3 3 0
Aaron Abecassis, Esq.	10 0 0	Daniel Picciotto, Esq. ...	3 3 0
Aaron Afriat, Esq.	10 0 0	Jacob Pinto, Esq.	3 3 0
Mrs. Gabriel S. Brandon ...	10 0 0	David Anidjar Romain, Esq. ...	3 3 0
Percy M. Castello, Esq. ...	10 0 0	Daniel Finzi, Esq. ...	3 0 0
D. de Lara Cohen, Esq.	10 0 0	Simon Seruya, Esq. ...	3 0 0
Mrs. Abraham D. de Pass ...	10 0 0	Barnett Alvarez, Esq. ...	2 2 0
Mrs. David de Pass ...	10 0 0	Isaac Cohen Belinfante, Esq. ...	2 2 0
Horace de Pass, Esq.	10 0 0	Abraham Benabo, Esq. ...	2 2 0
Philip B. Goldsmith, Esq. ...	10 0 0	Miss Mary Benoliel ...	2 2 0

In memory of
the late Henry Pinto,
(late Henry Pinto's)

	<i>L.</i>	<i>s.</i>	<i>d.</i>		<i>L.</i>	<i>s.</i>	<i>d.</i>
Miss Merica Benoliel	2 2 0	Rev. S. Conquy	...	...	I I O
Samuel L. Bensusan, Esq.	...	2 2 0		Edward E. Coronel, Esq.	...	I I O	
Sacerdote Bonny, Esq.	...	2 2 0		Aaron G. Da Castro, Esq.	...	I O O	
Charles Carlish, Esq.	...	2 2 0		Henry Da Costa, Esq.	...	I I O	
Samuel I. Cohen, Esq.	...	2 2 0		Samuel Da Costa, Esq. (in memory of Mother)...	...	I I O	
Benjamin G. Da Costa, Esq.	...	2 2 0		Jacob de Casseres, Esq.	...	I I O	
Isaac Da Costa, Esq.	...	2 2 0		Gershom Delgado, Esq.	...	I I O	
John Da Costa, Esq.	...	2 2 0		John Essex, Esq.	...	I I O	
Mordecai G. Da Costa, Esq.	...	2 2 0		Herbert Genese, Esq.	...	I I O	
Abraham Da Silva, Esq.	...	2 2 0		Arthur Genese, Esq.	...	I I O	
The Misses Maria and Julia de Sola	2 2 0	Paul Goodman, Esq.	...	I I O	
Dr. Anghel Gaster	2 2 0	Bernhard F. Halford, Esq.	...	I I O	
David Guedalla, Esq.	2 2 0	Bethel B. Halford, Esq.	...	I I O	
D. Lindo Henry, Esq.	2 2 0	Benjamin Harris, Esq.	...	I I O	
A. Lindo Henry, Esq.	2 2 0	Abraham J. Hassan, Esq.	...	I I O	
A. M. Laredo, Esq.	2 2 0	Alfred A. Isaacs, Esq.	...	I I O	
Elias H. Lindo, Esq.	2 2 0	Judah D. Israel, Esq.	...	I I O	
Elias Martin, Esq.	2 2 0	Mrs. Leon E. Israel	...	I I O	
Elimelech Martin, Esq.	2 2 0	Michael L. Israel, Esq.	...	I I O	
Professor R. S. Meldola, F.R.S.	2	2	0	Jacob Jalfon, Senr., Esq.	...	I I O	
Izzy H. Mendoza, Esq.	2 2 0	Isaac Mendes, Esq.	...	I I O	
Dr. S. B. de Mesquita	2 2 0	Jacob Mendes, Esq.	...	I I O	
Abraham M. Nahon, Esq.	2 2 0	Abraham B. de Mesquita, Esq.	...	I I O	
Simeon Ohayon, Esq.	2 2 0	Samuel B. de Mesquita, Esq.	...	I I O	
Charles Pass, Esq.	2 2 0	Aaron N. Nabarro, Esq.	...	I I O	
Daniele Piperno, Esq.	2 2 0	Jacob N. Nabarro, Esq.	...	I I O	
Simon Ramus, Esq.	2 2 0	Dr. D. N. Nabarro	...	I I O	
Mrs. Morris C. Rogers	2 2 0	Mrs. Sarah Nathan	...	I I O	
Miss Abigail Samuda	2 2 0	Walter P. Paiba, Esq.	...	I I O	
Miss Sarah Samuda	2 2 0	Rev. J. Piperno	...	I I O	
Mrs. Billah Lindo	2 0 0	David Piperno, Esq.	...	I I O	
Miss Esther M. Lyon	2 0 0	Judah Piza, Esq.	...	I I O	
In memoriam (17th Shebat and 8th Adar), M. L.	2 0 0	Eleazar S. Pool, Esq.	...	I I O	
In memoriam (4th Iyar and 10th Tishry)	2 0 0	Moses I. Ricardo, Esq.	...	I I O	
Mr. and Mrs. Samuel A. Romain	1	II	6	Joseph Ricardo, Esq.	...	I I O	
Miss Louisa Abitbol	I I O	Rev. S. J. Roco	...	I I O	
Miss Rebecca Aguilar	I I O	Mordecai Rogers, Esq.	...	I I O	
Miss Lydia Aguilar	I I O	Moses A. Romain, Esq.	...	I I O	
M. A. Alfandary, Esq.	I I O	Jacob L. Salzedo, Esq.	...	I I O	
Messrs. N. Behar & Co.	I I O	Abraham L. Salzedo, Esq.	...	I I O	
Samuel N. Carvalho, Esq.	I I O	Benjamin Twyman, Esq.	...	I I O	
Benjamin M. Cohen, Esq.	I I O	The Misses and F. Twyman	...	I I O	
Mrs. Benjamin M. Cohen	I I O	Mario Zabban, Esq.	...	I I O	
				Abraham Zagury, Esq.	...	I I O	
				Jacob M. Chumaceiro, Esq.	...	I O O	

	<i>£ s. d.</i>		<i>£ s. d.</i>
Leon Gaster, Esq.	1 0 0	Abraham J. Mendoza, Esq.	0 10 6
Miss Rosa L. Henry	1 0 0	The late Moses I. Mendoza, Esq.	0 10 6
Mrs. Abram. Pereira Mendes	1 0 0	Israel Mendoza, Esq.	0 10 6
Raphael Nahon, Esq.	1 0 0	William A. Moses, Esq.	0 10 6
Mordecai Abrahams, Esq.	0 10 6	Isaac Phillips, Esq.	0 10 6
Rev. G. S. Belasco	0 10 6	Gabriel A. Romain, Esq.	0 10 6
Mrs. Isaac Belasco	0 10 6	Abraham A. Romain, Esq.	0 10 6
Simon Bendahan, Esq.	0 10 6	Jonas A. Romain, Esq.	0 10 6
Jacob Bitton, Esq.	0 10 6	The Misses D. A. & R. A. Romain	0 10 6
Samuel Genese, Esq.	0 10 6	Saul H. Valentine, Esq.	0 10 6
Joseph Hadida, Esq.	0 10 6	Benjamin Valentine, Esq.	0 10 6
Isaac P. Mendoza, Esq.	0 10 6	Abraham Benelisha, Esq.	0 10 0
Moses P. Mendoza, Esq.	0 10 0	Sason M. Beriro, Esq.	0 10 0
David Mendoza, Esq.	0 10 6	Joseph Brandon Bravo, Esq.	0 10 0
Henry Mendoza, Esq.	0 10 0	Hyman Mirando, Esq.	0 10 0
Abraham I. Mendoza, Esq.	0 10 6	Raphael Hart, Esq.	0 5 0

But one or two items are not included in that list, one or two tokens to commemorate this event. A new edition of Hazan De Sola's Prayer-book, carried out by me at the expense of the Society "Heshaim" (השְׁעִים),



and with the assistance especially of Mr. Joshua M. Levy, is to be ready on the day, so that it may be used on that unique occasion. Secondly, members who "congregate" in the Synagogue to worship, and who are not yet Yehidim, have been collecting for the last three years out of their small earnings a fund to commemorate this event, and it has taken the shape of two crowns, made by Mr. A. Benclisha, to be placed upon the sacred Scrolls of the Law, as a crown of gratitude offered to God for having spared them to witness this celebration, and to testify before Him that to serve the Law is the best way of appreciating the blessing which they and their predecessors have derived from the Divine worship in the sacred building.

The Spanish and Portuguese congregation of Manchester has seized this occasion to testify their unity with this congregation by presenting the Synagogue with a Silver Crown for the Scrolls of the Law; and a pair of Silver Bells has been received from Mr. Isaac Genese, a member of the Mahamad.

קָרְבָּן הַשְׁמִינִי

MARCHI, 5561—1901.

LIST OF "YEHIDIM" OF THE SPANISH AND PORTUGUESE JEWS CONGREGATION LONDON.

*Abecasis, Aaron.	Andrade, Victor S.
Abecasis, Lavinia de Judah S.	Andrade, Solomon Hyam.
Abecasis, A. R. Brandon.	Andrade, Daniel.
Abecassis, Moses.	Andrade, Benjamin.
Abitbol, Louisa.	Anidjah, Solomon.
Abraham, Aaron E. J.	*Arbib, Eugenio.
Abrahams, Mordecai.	*Arbib, Enrico.
*Aflalo, Moses.	Arbib, Alexander.
Afriat, Aaron.	Arrobus, Samuel.
Afriat, Solomon.	Arrobus, Montague.
Aguilar, Rebecca.	Arrobus, David.
Aguilar, Lydia.	Arrobus, Frederick.
Aguilar, Harold F.	Artom, Henrietta.
Ailion, Max.	Atrutel, Judah.
*Allatini, Lazare.	
Aloof, Abraham.	Barclay, Alfred.
Alvarez, Barnett.	Baruch, Abraham.
Alvarez, Hyam.	Basan, Emily.
*Andrade, Moses de Costa.	Basan, Halbert.
*Andrade, David.	Basan, Raffael.
Andrade, Samuel.	Belasco, Rev. George S.
Andrade, Rebecca de Joseph.	| Belilos, Raphael A.

* Those marked with a star (*) are Elders.

- Belinfante, Isaac Cohen.
 Benabo, Abraham.
 Benatar, Elias.
 Bendahan, Simon.
 Benham, Rachel.
 Benoliel, David.
 Benoliel, Hannah.
 Benoliel, Judah.
 Bensabat, Abraham.
 Bensusan, Moses L.
 Bensusan, Jacob S. L.
 Bensusan, Abraham L.
 Bensusan, Samuel L.
 Beriro, Hilel.
 Beriro, Sason M.
 Beriro, Moses II.
 Beriro, David.
 Blok, Moses II.
 Bonny, Sacerdote.
 Botibol, Abraham.
 Botibol, M. A.
 Botibol, A.
 Botibol, M. I.
 Brandon, Jonathan.
 Brandon, Cécile de Gabriel S.
 Carlish, Charles.
 *Carvalho, Samuel N.
 Carvalho, Isaac N.
 Carvalho, Raphael N.
 *Castello, Manuel.
 Castello, Sarah de Daniel.
 *Castello, Jacob Nunes.
 *Castello, James.
 *Castello, Percy M.
 Castello, Benjamin W.
 Castello, Manuel N.
 Chumaceiro, Jacob M.
 Cohen, David de Lara.
 Cohen, Frederick S.
 Cohen, Benjamin M.
 Cohen, Samuel I.
 Cohen, Mordecai Mendes
 Cohen, Alexander.
 Cohen, Sarah Mendes.
 Cohen, Nathan.
 Conquy, Rev. Solomon
 Coronel, Edward E.
 Corré, Abraham.
 D'Avigdor, Henriette.
 D'Avigdor, Sergius H.
 D'Avigdor-Goldsmid, Osmond E.
 Da Costa, Aaron Gomes.
 Da Costa, Benjamin Gomes.
 Da Costa, Mordecai Gomes.
 Da Costa, John.
 Da Costa, Henry.
 Da Costa, Joseph Gomes.
 Da Costa, Samuel.
 Da Costa, Jacob.
 Da Costa, Isaac V. Nunes.
 Da Costa, David V. Nunes.
 Da Costa, Louis P.
 Da Silva, Abraham.
 Da Silva, Jacob.
 Da Silva, Jonah.
 Da Silva, Joseph.
 De Casseres, Jacob.
 *De Castro, Joseph.
 De Cordova, Rudolph.
 Delgado, Gershom.
 *De Pass, Elias.
 De Pass, Judith de Abraham.
 De Pass, Alice de David.
 De Pass, Simha de Michael.
 *De Pass, Daniel.
 De Pass, Alfred.
 De Pass, John J.
 De Pass, Charles.
 De Pass, Alfred A.
 De Pass, Horatio.
 *De Pass, Eliot A.
 De Pinna, David.
 De Pinna, George.
 De Sola, Maria.
 De Sola, Julia.
 Finzi, Daniel.
 Finzi, John A.
 Fonseca, Simon.
 Freedman, Elias.
 Freeman, Lewis.
 Friezer, David E.

- | | |
|-------------------------|-----------------------------|
| Garcia, Philip H. | \| Lang, Simeon. |
| Garcia, Michael J. | \| Langner, Simeon. |
| Gaster, Rev. Dr. M. | \| Langner, Bertie D. |
| Gaster, Dr. Anghel. | \| Laredo, Abraham M. |
| Gaster, Leon. | \| Laredo, Abraham de J. |
| *Genese, Isaac. | \| Lazarus, Alexander. |
| Genese, Herbert. | \| Levi, Moses. |
| Genese, Arthur. | \| Levi, Marco. |
| Goldsmith, Hannah. | \| Levy, Moses B. |
| *Goldsmith, Philip B. | \| *Levy, Joshua M. |
| Goldsmith, Henry. | \| Levy, Isaac. |
| Gubbay, Anna de Marcus. | \| Levy, Judah. |
| Gubbay, Yahia A. | \| Levy, Moses II. |
| Gubbay, David. | \| Levy, Sarah de Benjamin. |
| *Guedalla, Haim. | \| *Lindo, Joseph N. |
| Guedalla, Jacob. | \| *Lindo, Gabriel. |
| Guedalla, David. | \| *Lindo, Arthur. |
| Hadida, Joseph. | \| Lindo, Elias H. |
| *Halford, Frederick B. | \| Lindo, Edgar. |
| Halford, Bernhard F. | \| *Lindo, Eustace A. |
| Halford, Bethel B. | \| *Lindo, M. A. N. |
| Hassan, Isach. | \| Lindo, Michael A. |
| Hassan, Nino. | \| Lindo, Cecil G. |
| Hassan, Abraham J. | \| Lindo, Fanny de Benjamin. |
| Hassan, Jacob. | \| Lindo, Billah. |
| Hassan, Sydney A. | \| Lindo, Hanah. |
| Hatchwell, Albert. | \| Lindo, Esther. |
| Henriques, D. P. Cohen. | \| Lyon, Esther Hart. |
| Henry, David Lindo. | Martin, Elias. |
| Henry, Abraham Lindo. | Martin, Elimelech. |
| Henry, Rosa Lindo. | Martinez, Elias N. |
| Hirschfeld, Dr. H. | Martinez, Fredk. N. |
| Hyam, Jacob J. | Massias, Abraham I. |
| Isaacs, Alfred A. | Maurice, David Foligno. |
| Isaacs, Jacob. | Meldola, Prof. Raphael S. |
| Israel, David. | Mendes, Abraham. |
| Israel, Phoebe. | Mendes, Isaac. |
| Israel, Michael L. | Mendes, Jacob. |
| Israel, Judah D. | Mendoza, Rachel. |
| Jacobs, Edward. | Mendoza, Izzy H. |
| Jacobs, Emanuel. | Mendoza, David. |
| Jalfon, Jacob. | Mendeza, Henry. |
| Jessurun, Elias R. | Mendoza, Abraham. |
| Jessurun, Elias. | Mendoza, Isaac Pereira. |
| Jourado, Moses. | Mendoza, Moses Pereira. |
| | Mesquita, Abraham Bueno de. |

- Mesquita, Samuel Bueno de.
 Mesquita, Dr. Solu. Bueno de.
 Mocatta, Frederic D.
 #Mocatta, Charles Abraham.
 *Mocatta, Edward L.
 Mocatta, Ella.
 Mocatta, Katie.
 #Montefiore, Sir Joseph Sebag.
 Montefiore, Henriette F.
 Montefiore, Harriette Sebag.
 Montefiore, Joseph Gomberz.
 Montefiore, Sir Francis A., Bart.
 Montefiore, Edward Mayer.
 #Montefiore, Edmund Sebag.
 Montefiore, Cecil Sebag.
 Montefiore, Harry I.
 Montefiore, Edith.
 Moses, William Assur.
 Moss, David.
 Myers, Phineas.
 Myers, Nathaniel S.
 Myers, Moss P.
- Nabarro, Aaron N.
 Nabarro, Jacob N.
 Nabarro, Dr. D. N.
 #Nahon, Judah.
 Nahon, Raphael.
 Nahon, Abraham M.
 Natali, Rachel.
 Natali, George P.
 Nathan, Sarah.
 Norden, Emanuel H.
- Oppenheimer, Alexander.
- Paiba, Jeannette de John P.
 Paiba, David.
 Paiba, Walter P.
 Paiba, Alfred Isaac.
 Pariente, Dita de Isaac.
 Pass, Lewis.
 Pass, John.
 Pass, Charles.
 Pendry, Henry R.
 Penso, Victor H.
 Phillips, Isaac.
- Picciotto, Daniel.
 Picciotto, Mary de James.
 Picciotto, Alfred Moses.
 Picciotto, Lionel.
 Pinto, Jacob.
 #Pinto, Abraham H.
 #Pinto, Edward H.
 Pinto, Lionel J.
 Pinto, Bertram H.
 Pinto, Joseph de Sola.
 #Pinto, Jonathan H.
 *Pinto, Esther.
 Pinto, Rica.
 Piperno, Rev. Joseph.
 Piperno, David
 Piperno, Daniele.
 Piza, Judah.
 Polak, Joseph H.
 Pool, Eleazar S.
- Ramus, Isaac.
 Ramus, Jacob.
 Ramus, Simon.
 Ramus, Samuel.
 Ramus, Benjamin.
 Ramus, Henry.
 Ricardo, Moses I.
 Ricardo, Joseph.
 Ricardo-Rocamora, D.
 Roco, Rev. Simson J.
 Rodrigues, David.
 Rodrigues, Mordecai.
 Rogers, Annette de Moses
 Romain, Moses A.
 Romain, Samuel A.
 Romain, Gabriel A.
 Romain, David A.
 Romain, Henry A.
 Romain, David.
- Salzedo, Jacob L.
 Salzedo, Isaac L.
 Samuda, Abigail.
 Samuda, Sarah.
 Sandeman, Ernest.
 Santilhano, Jacob D.
 Saqui, Horatio.

*Sassoon, Reuben D.	Tritsch, Jacob.
*Sassoon, Arthur D.	Twyman, Benjamin.
Sassoon, Frederick D.	
*Sassoon, Sir Edward, Bart.	Valentine, Saul H.
Sassoon, Joseph.	Valentine, Emanuel I.
Sassoon, Flora de S. D.	Valentine, Benjamin.
Schamasch, Isaac A.	Valery Julius.
Schmidl, Dr. Maximilian.	Valery, Julius.
Seruya, Simon.	Van Biene, Auguste.
Shandel, Rev. Herman.	Ventura, Isaac.
Sidi, David.	Victor, Emanuel A.
Silva, Horace.	Wechsler, Samuel.
Singer, Julius.	White, Frederick.
Souhami, Abraham.	Wolff, Sarah.
Souhami, Leon.	
Souhami, Leonard J.	Zabban, Mario.
Tabbush, Albert J.	Zagury, Abraham.

Now my tale is coming to an end. I have tried to resuscitate the past and to bring it out in as faithful a light as documents and personal interpretation of them could warrant. It is a remarkable history. Few congregations there are that can trace the history of their institutions in an unbroken line for at least two hundred years back. Old names have again come to light, which the grave had covered for hundreds of years; old passions have been exhibited which had been extinguished for centuries; old books have been opened which had been closed for many a generation; and though the voices are sometimes strange and the sound distant, and though tendencies and aspirations seem to run in different directions, and individual efforts are checked by insurmountable obstacles, yet there is a constant evolution upwards and downwards. At times, noble ideas prevail and lift the congregation on to a pinnacle of loftiness, of progress, of light and learning; at others, retrogression and narrow views prevail, and the consequences make themselves felt in a narrowing of interest, in the thinning of the ranks, in the decline of men of character and of men of courage, and the ever-changing current of events affects the attendance at the Synagogue.

At times a perfervid enthusiasm prevailed, at others cool indifference; but above all the conflicting currents, the great lesson stands out boldly—that good work yields a rich harvest, that great thoughts will succeed, however long and painful the process may be ere they do succeed, that the attachment to the Synagogue grants to its followers and adherents some of its eternity.

As for me, deeply impressed by the stately bearing of the late Abraham Mocatta, Parnas Presidente at the time of my selection, I accepted the invitation to occupy the post, and was appointed in 1887, Sir Joseph Sebag Montefiore being then, as now, President of the Elders. I can only



HAHAM MOSES GASTER, 5661 (1901).

pray that the work accomplished during the fifteen years of my ministrations, the aims which have animated me, the principles which have guided me, may find in years to come as sympathetic a judge as I have tried to be of the work of my predecessors.

Two hundred years separate me from H. Nieto, who opened this Synagogue. He begins and I close. I have set my portrait in the same frame as that which holds Nieto's.

May the chronicler of the future find that I have kept his example steadily before my eyes, and that I have endeavoured to the best of my abilities to follow him and his successors in the luminous footsteps left by them on the sand of time.



AN OLD SEAL OF THE HAHAM.

THE END.



